The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 15.—WHOLE NUMBER 1003

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Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
" Church of the Annunciation, except Saturd y, P. M., at 8 " " 6 "
" " Holy Communion, . . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.
" Emmanuel Church, ... 9 A. M. and 5 P. M.
" Church of the Holy Apostles, . . 9 "
Church of the Transfiguration, 6 " " 6 "
Except Saints' Days, then Morning Prayer and Lecture at 11, A. M.
" Grace Church Brooklyn Heights, 6 " " 6 "

Calendar for June.

9. Second Sunday after Trinity.
11. St. Barnabas the Apostle.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fifth Sunday after Trinity.

JULY.

7. Sixth Sunday after Trinity.
14. Seventh Sunday after Trinity.
21. Eighth Sunday after Trinity.
25. St. James the Apostle.
28. Ninth Sunday after Trinity.

Poetry.

For the Churchman.

"Lazarus is at the gate---thou know'st it not."—P. I.

O Christian! pilgrim in this naughty world,
Clad in rich purple with your dainty fare,
Have you forgotten all those solemn vows
Which with your names are registered in Heaven?
What is this cry of wretchedness, which mounts
Up to the Courts of Him whom we adore?
Who dares withhold His bread from His own flock?
Why faint His priests for want of nourishment?
They who alone of His own altar live.
Where are the tithes, the first fruits which he claims
Of this world's goods the half, nay even more,
The fruits of self-denial, borne for Him?
Are these the scanty stores laid up in Heaven,
These poor mean pence that make the altar cry,
"My leanness! O my leanness! Woe is me."
The world rolls on in luxury and wealth,
Her coffers overflow—her halls are throng'd
With myriads of souls, immortal souls!
O! would that there were none who bore that seal,
That sacred seal, upon their thoughtless brows.
Angels, whose glittering diadems grow pale
Before the brighter lustre of the Cross
Upon that mortal's brow, look on amaz'd:
Yet they, unconscious, see it not: for they
Are looking in the mirror of the world;
Christ's Cross is never there, so onward still
With giddy steps they go, and carry all
Their gold, their time, their thoughts to win, alas!
The world's poor smile,—forgetting Whose they are.
Christ stands at the proud gate, and fondly pleads
With them to turn: He points to his own door;
He would have all their treasures safely hid
"Where neither moth nor rust corrupt, nor thieves
Break through nor steal;" in His own house secure.
He stands in the meek form of that calm priest;
O Christian look again! in that sad eye
There is a heavenly light, that kindly woos,
And fain would win you from the world's vain toils.
He is not so poor, He who all things owns,
To need your gifts, He makes but trial of
Your *love*: He tells you, "where your treasure is,
There will your heart be also,"—will you then
Trust all your wealth to a deceitful world,
Leaving your heart to perish with it there?
Is it too much to ask you to put on
A plainer robe, O Christian, clad in Christ,
That He in His poor members may be cloth'd?
He who for us did once unrobe Himself
Of all His glory in His Father's Courts,
And came and dwelt in this poor fallen world,
All crowded round with sins, which He did loathe,
And even robed Himself in them, for they
Were all we had to give,—that we might put
On us His glorious robe of righteousness.
Is it too much to ask you to deny
Yourself of dainties which you do not need,
That you may have to give to still the pangs
In our dear Lord's poor hungry famish'd ones.

L. A.

Selected Matter.

From Bishop Gadsen's Charge to the Presbyters and Deacons of South Carolina.

The Times Theologically Considered.

We profess, in one of our Creeds, to believe "the Holy Catholic Church," and in the other, to believe "one Catholic and Apostolic Church." The Church hath holiness, catholicity, unity, and apostolicity. Do we inculcate, in their fulness, these truths, viz: that the Church is the way of holiness—that under its teaching, its discipline, its sympathies, and above all the means of grace deposited with it, the highest attainments in holiness have been secured, and may reasonably be expected—that the claim to be considered a true Church of Christ, may well be questioned, where the principle of unity, of a house *not* divided against itself, is disregarded—that universality as to time and place, and persons (as to the semper, the ubique, the ab omnibus), is a note of the true Church, the absence of which justly casts suspicion on the association claiming to be the Church —that it was founded on the apostles and prophets, "Christ being the chief corner stone," and therefore the true Church must in all ages be as the Church at Jerusalem was, steadfast in the apostles' doctrine; in the apostles' fellowship, that is, in fellowship with those deriving authority in succession from these apostles; in the apostles' "breaking of bread," that is, receiving the Holy Communion from successors of the apostles; and in the apostles' prayers, that is, in worship conducted by a ministry traced up to the apostles. You need not be reminded that these doctrines are strenuously denied by very many—that they are not the popular doctrines. Let the minister of Christ take care that his practice be consistent with his profession. Let him who is seeking spiritual health for himself, and his household, his children, and his servants, be *counselled* to come himself, and to bring them within the covenant, and to be joined unto the Lord's family, not only by covenant, but by sacrifice also.* Let them be brought within the ark of Christ's Church, and kept in it, by frequent participation in the devotions, the teachings, the sympathies, and the Holy Communion of "the blessed company of all faithful people," each one having an appropriate place in the body, where even "those members who seem to be more feeble, are necessary." It is in the holy place—none other than the gate of heaven; it is in the holy fellowship; it is at the holy table; it is in and by, and with the Holy Catholic Church, that men generally (of exceptions we do not speak) attain the holiness, "without which, no man shall see the Lord," and also, the peace which is in believing, and the hope which is full of glory, and the end to which the aspirations of the godly are directed—the final salvation and glory—the rest of Paradise, and the beatitude of Heaven. Philosophy, falsely so called, questions and ridicules these doctrines of the Church. It walks by sight, not by faith. Christians, so called, countenance unbelievers, by denying, or disparaging these truths of divine revelation. Let any man continue to ask: "*How* can these things be?" Can a man be born again, *by* the sacraments of baptism? "Are not Abana and Pharpar, rivers of Damascus, better than all those waters of Israel," prescribed by Israel's God, to be had in the true Israel's Church? Cannot I, in my closet, in my family parlor, meet God, and have His grace of light, strength, and consolation, without going to his sanctuary—without fellowship with His apostolic ministry—without communion with His people in common prayer, and at the one table? Although the language is explicit, "he that believeth, and is baptised, shall be saved;" although the jailor, after he believed in the Lord Jesus Christ, straightway was baptised, and all his house; men will continue to argue, faith alone is sufficient.

That the body and blood of Christ are "spiritually taken and received by the faithful in the Lord's Supper," we deny not; but say some—it may be spiritually taken as acceptably, and to our great and endless comfort, just as well in prayer, private or social. It is no part of my present design to look into "the law and testimony," in order to expose the fallacy of these and kindred reasonings. It is no part of my present design to vindicate the Creeds of the Catholic Church; to adduce an array of texts to prove that they have "most certain warrants of Holy Scripture;"* and to tell you that they "ought thoroughly to be received and believed." But mine is the humbler office to *remind* you of the views of the Church, respecting your baptismal, confirmation, and ordination vows, and that they are denied, not only by a blind and wicked world, but by uninformed and misinformed professed believers in the Bible. If any doubt exists in your mind on these points, "search the Scriptures;" consult the interpretation of the Church which hath "authority in controversies of faith,"† —which interpretation is accessible to us in the writings named at the beginning of this charge. Consult, if you choose, those fathers, the contemporaries of the apostles whom the Church consulted in making up her decisions: and if your doubts continue, keep them to yourself; do not distract your fellow-members by promulgating your own views, unless they appear to you to involve the essentials, the fundamentals of Christian faith. In that case, separate from the Church; for, of course, you cannot safely remain in it, if you feel sure that it holds not the "doctrine" of Christ; that, in fact, it is not his Church. And you will permit me to remind you, that you receive the doctrines set forth by the Church, not only because they have warrants of Holy Scripture, but because of a deference to that Church's opinion. I desire not to be misunderstood. Let us suppose the case of a doctrine in the Creed being questioned in your hearing, and that you feel unable to meet the objections you have heard against it: are you, therefore, to admit a doubt? Are you to suppose that it is just as probable the objector is right, as that the Church is? Are you to presume that the Church is wrong? Certainly you are to believe the Church is right, until the contrary conclusion cannot be escaped; and that, not after brief consideration, but only after laborious and patient investigation, anxious deliberation, and earnest prayer for the assistance of the Divine Being, whose office it is to help our infirmities, and to guide us into all truth. Can I be mistaken in this view of the matter? Is not all I have alleged, implied in those articles of the Creed, I believe "the Holy Catholic Church," I believe "one Catholic and Apostolic Church!" (Not I believe *in*; that is, in the great truth, that there is, and ever has been a Church; but I believe the Church—I recognise the authority of its teachings—subordinately of course, to those of the Word of God, but paramount to those of any individual, or any association of men.) Shall it be said, that a wise and scripturally enlightened, and holy man has, or a company of such men have the same power to direct my conduct, to control and instruct my faith, as hath "His holy one Catholic and Apostolic Church." To state the proposition, is to refute it. The Creeds must have some meaning in those words which we have quoted. Has it now been stated correctly? If not, what are we to understand to be the true meaning? You will permit me to invite each one of you to these self-inquiries. Do I practically believe, that is, do I in my ministerial relation, carry out the doctrine that there is a Church—a society of, or belonging to Christ—founded by Him, governed under Him by his delegates; first, apostles; secondarily, prophets; thirdly, teachers; into which, the door is baptism, and in which fellowship is maintained by common prayers, hearing the Word of God, and participation of the laying on of hands, and of the Supper of the Lord? Do I practically recognize that this mystical body of the Son, "which is the blessed company of all faithful people," this household of God, built upon the foundation of the apostles and prophets, and "Jesus Christ himself being the chief corner stone," this Church, steadfast in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers, continuing daily, with one accord, in the temple; this Church to which we read the Lord added daily, such as should be saved, is "holy," is a "congregation of faithful men?" No that each member is holy; for "the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, good and bad." Not that each one of the congregation is a faithful man; for saith our 26th article, "in the visible Church, the evil be ever mingled with the good." But that it is relative holy, more so than "the wicked world," and designed, appointed by its Divine Founder and Governor, to make men holy; to make ready a people prepared to meet their Holy Lord;" to assist those who are planted in the house of their Lord to grow, having "first the blade, then the ear, after that the full corn in the ear."

Do you recognize that the holiness, cultivated in the Church, is chiefly valuable as a means to an end, as a means, through the atonement of Christ, to the final salvation, and the degrees of glory in heaven; that the Church militant is the place of preparation for the Church triumphant; that the Church on earth is but the vestibule of the Church in heaven; that the Church here and hereafter is but *one*, cultivating and enjoying the same love of God and His creatures, differing only as to the degree of holiness and happiness which each has attained, and as faith differs from vision, and hope from fruition? Such is the doctrine of the Creed: and if I were called upon to sustain it, it would be sufficient to repeat this one testimony from the Acts, "The Lord added to the Church daily, such as should be saved." Salvation is from the Lord. The way is through the Church. He can dispense with his own laws and institutions; but the prudent, the safe course for man, is to seek the favor of God, the forgiveness of his sins, the grace of the Holy Spirit, the present holiness, and the future happiness, according to the prescribed terms; namely, the faith verified by the profession in baptism, by pronouncing the Creed, and by partaking of the body and blood of Christ; the repentance verified by the renunciation in baptism, by the daily confession, and at the holy table; and the obedience, which respects both the commandments and ordinances of the Lord. Let me submit another self-inquiry: Do I practically teach the doctrine of the Catholicity of the Church, that is, the existence from the beginning, and through all ages, and in the greater part of the earth, and embracing a large portion of mankind, of that holy society called the Church? Here is a society, instituted as it were yesterday: it rejects one or more of the articles in the Creeds of the Catholic Church; it is unknown, except in America, or perhaps in Europe; it numbers a mere fraction of the human race; it is not Catholic; it claims not to be Catholic, according to the definition, the generally received definition of Catholicity which has now been stated. The well-instructed Churchman perceives, at a glance, that the described society is a human, not a divine society. It is a church, so called *perhaps* (for some sectaries, till lately objected to the very name of Church, and chose to be called societies, and their places of worship, meeting-houses)—a nominal, not the true Church. Yes, this doctrine of Catholicity, too little understood, embraced by too few, undervalued, disregarded by too many who theoretically, yea, by solemn profession, receive it, is eminently a practical doctrine. By it, most effectually can your people be kept in "the old paths, where is the good way;" guarded from novelties in faith and practice, and prevented from yielding to the allurements of popular societies, measures and teachers; from exchanging membership with the Church of God, for membership with societies, modern as to their date, their doctrines, and their ceremonies, and numbering but a mere fraction of mankind, compared with the thousands of millions who, for centuries, have been connected with the Holy one Catholic and Apostolic Church.

Again, the unity of the Church, (in the Nicene Creed, we say, "I believe one Church") is eminently a practical doctrine. The Church of all ages and all countries, is one, not merely in the sense of a common belief, but of united action. Persons who hold opinions in common, as the ancient philosophers, as political, medical, and theological parties, (Calvinistic, Arminian, Rationalistic,) are one, in that sense. But the Church is an organized body, and has not only "one faith," but "one Lord" or Governor, (with officers under him,) "one baptism," and other rites, which are as badges—marks designating the members of it as in the world, but not of it. The Church then organised at Jerusalem, in an "upper room," when the eleven apostles filled up the vacancy of Judas, by the addition of Matthias—continuing its "oneness" of government, by succession from these twelve apostolic governors, and its oneness of members received into it by the "one baptism,"—*that* is the true Church. Show me another association, which can be traced up, through the twelve apostles to the "one Lord," the Founder and Head of the Church, which in His day, and ever since, by the door of baptism, has received into membership whole households; and I will admit there are two Churches. In the meantime, we cling, as a characteristic of the true Church, to its unity, in all times, and throughout the earth.

We have another self-inquiry: Do I teach the people practically, as I and they profess, that the Church of Christ is apostolic? What meant the apostle Paul, when he said, "the household of God is built upon the foundation of the *apostles*." Not merely that this household held the faith, the doctrine taught by the apostles; for a building is something visible. This household of Christ was brought, as it were modelled, into outward visible form, by the apostles who were its first human governors. Jesus Christ was the chief corner stone—the prophets or teachers before His day, and the apostles after it, were parts of the foundation, very subordinate, but still parts of the building fitly framed together, into, and with Christ, the "chief corner stone" That society, or so called church, which bears no other relation to the apostles, than that of common belief; which has no visible connection or union with these twelve apostles not having any links descending from, and binding it to those apostles; *wants* at least one of the marks of the true Church of Christ, of that Church which convened for the first time, after the Ascension, in the "upper room," and of which it was recorded that there was added unto it by baptism, on the first Sunday after the Ascension, on the day of Pentecost, that is Whitsunday, 3,000 souls, and that it continued steadfastly in the apostles' doctrine; and besides that, in the apostles' fellowship, which was maintained by the breaking of bread, and prayers with these apostles. How can any one, at the present day, be in fellowship or communion with the apostles, except by being in fellowship with the Ministry, commissioned in succession by those apostles, and receiving from them the bread broken in memory of Christ, and uniting with them in the prayers of the sanctuary? This is what we mean, when we say, "I believe the Church is apostolic." Those societies of which many are members, I ask, have their Ministers a commission from Christ, traceable through his apostles? Is the doctrine they teach, in all respects, "apostles' doctrine,"—the bread they break, the apostles' breaking of bread,—the prayers they conduct, apostles' prayers? And if not, are those societies they conduct, apostles' prayers? And if not, are those societies after the model of the primitive Church, of the Jerusalem Church, the root of all the branches?

*Psalms I, 5.

*Article viii. †Article xx.

(From the English Churchman.)

The Archbishop of Canterbury and Mr. Maskell.

It is fortunate for the Church, and for Churchmen individually, that the form of sound doctrine has been so fixed and stereotyped in our Book of Common Prayer, and is so obvious and potent to the eyes of all who do not wilfully close them, that nothing, humanly speaking—nothing but a deliberate act of Synod or Convocation, and that ratified by the acceptance of the Church at large —can vitiate or change it. We hold it to be quite absurd to suppose that an erroneous judgment of the Privy Council—a body of laymen appointed by the civil power—can really alter the doctrine of our Church. We do not deny that great temporary inconvenience may result from such a decision; but that the character of so great and important a body as the Church of England, a living branch of the Church Catholic, should be changed from orthodoxy to heterodoxy by any such temporary disturbance appears to us unreasonable. And that any persons should feel themselves constrained to leave the Church on account of it, or justified in so doing, seems to us alike absurd. On this subject we have spoken on a former occasion.

But another case may arise which has a different aspect but not to our mind one whit more formidable, though it seems to have appeared so to others—that is, a heterodox decision of the Rulers of the Church, particularly the Archbishop of a Province.

The question is simply this. If the Archbishop of a Province being applied to by an individual Clergyman, gives his opinion that our Church holds heterodox doctrine, or does not dogmatically teach sound doctrine, is the individual Clergyman, himself being by hypothesis sound in doctrine, bound to relinquish his position in the Church? This, to our mind, appears equally unreasonable with the former position.

Our firm belief is, that the Church of England has been established and preserved by a merciful and all-wise Providence. At the great crisis of the Reformation, when other churches were corrupted or swept away, and when many of the persons concerned in the alterations which were made in our own Church were far from being sound in their views, and would, if they had possessed the power, have effected much greater change than they did, still there was an under current of Catholic doctrine, and a vast body of right-thinking men, of whom Divine Providence made use as instrument to preserve the balance; so that the necessary changes were wrought without impairing the fabric of the Church. It was not a mere fortuitous combination of contrarient and equally balanced forces, which controlled and neutralized each other. We will never believe that the fabric of the English Church, and the body of her doctrine were preserved without a special interference of a superintending Providence.

And the same Providence which watched over our Church at that important crisis of her destiny, has, we firmly believe, continued to preserve her; and still, we would fain hope and believe, intends to preserve her, and that by the same means, namely, by the body of sound words contained in our Formularies, and by the continuance within her of a number of sound and faithful men, who will firmly resist any attempt to tamper with, or to change it. We trust and believe that any attempt to alter the Book of Common Prayer would be signally defeated, and while our Formularies remain sound, and we are at full liberty to use them, we cannot admit that any passing cloud of erroneous opinions that may over-shadow the Church, or any adverse decisions in the force of the plain doctrine contained in our Formularies —or any latudinarian judgment of any of our rulers—not even of the majority of our Bishops, can have the effect of changing the character of our Church, from orthodoxy to heterodoxy, and warranting her sworn ministers in deserting their posts. Our Church is a branch of the Church Catholic, and nothing can break her off from the parent stock, but a deliberate and universal defection. The fault of a single Bishop, or of a generation of Bishops, cannot deprive us of our birthright, or vitiate the boon which God has given us.

We trust that we shall not appear despisors of authority when we assert that the Archbishop of a Province has no power whatever, as such, to alter or even interpret doctrine. Neither do we consider that he is a fit person to appeal to in such a case.

The act of Uniformity directs a minister to appeal to his own Bishop in case of difficulty as to the use of any of the Formularies, and if the Bishop is unable to solve the difficulty, then he (the Bishop, not the minister) shall appeal to the Archbishop, whose decision shall be final. But this we conceive to be in respect to the use of Formularies, or ceremonies, which are confessedly variable and unessential, and not to have reference to the decision of doctrine. We may as well transcribe the clause to which we refer: it occurs in the Act of Uniformity printed at the beginning of the Prayer Book.

Forasmuch as nothing can be so plainly set forth but doubts may arise in the *use and practice* of the same; to appease such diversity (if any arise) and for the resolution of such doubts concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt or diversely take anything shall always resort to the Bishop of the Diocese, who, by his discretion, shall take order for the quieting and appeasing of the same; so that the same order be not contrary to anything contained in this Book. And if the Bishop of the Diocese be in doubt then *he* may send for the resolutions to the Archbishop.

Mr. Maskell's recent appeal to the Archbishop does not come under this clause in the Act of Uniformity. An individual clergyman is not directed to refer to the Archbishop, but to his own Bishop, who, in this case, would, we have no doubt, have given a decided answer.

The Archbishop being appealed to denies that he has any power to decide, which is true enough; though the reason which he assigns may appear somewhat strange. An indivinual Archbishop has authority to decide as to the use of Formularies if there be any doubt about them; not as to interpretation of doctrine. But it does not follow that, therefore, a clergyman may teach a doctrine, or the opposite, as he chooses. Doctrine is decided by the Church Catholic. The Church alone can alter it, or fix its interpretation; no Prelate of himself, can do so. To admit this would be to make the Archbishop a Pope. The Archbishop of Canterbury rightly disclaims any such authority.

But he goes on to bid Mr. Maskell "preach the Gospel" just as he chooses. Whatever he finds, or fancies he finds, in Holy Scripture, that he is to teach the people. Latitudinarians cannot, perhaps, go further than this. Deeply as the age is steeped in latitudinarianism, few, perhaps, were prepared for such an exhibition of it as we find here. But because her rulers are latitudinarians, is the church so too? Nay the Church is just the same as she was. The Church gave no authority to her ministers to preach the Gospel as they choose; but distinctly says—"this is the Catholic Faith, which except a man believe faithfully, he cannot be saved." Surely, then, what we have to do is, to abide by our Church, thanking God for its dogmatic teaching, and praying for our Archbishop, that God may give him more consistency.

In a word, to suppose that the vitality of our Church depends on this or that decision of a body of laymen— the inconvenience of which as a Court of Appeal, just now happens to be felt, and which we trust will be removed even in the present Session of Parliament—or to imagine that the inconsistency, or vacillation or latitudinarianism of any of the rulers which may from time to time be placed over her, affects her orthodoxy—in the face of the evidence which we have of the Divine Providence watching over her —to throw up our commission to teach the people on grounds like these, appears to us wholly uncalled for and absurd; and we heartily trust that so valuable a member of the Priesthood as Mr. Maskell will not, in opposition to the wishes of his own Bishop, take so unadvised a step. The Bishop of Exeter stands forth in happy contrast both to the latitudinarianism of the Archbishop, and, what we must consider, the morbid craving for unprecedented dogmatic teaching on the part of Mr. Maskell.

Dogmatic teaching (he says) beyond the acceptance and enforcement of the Creeds, is not, of itself essential to the Catholicity of a Church. This is a valuable axiom. If absolute perfection were to be looked for; if every possible topic were to be defined exactly, where should we look for Catholicity? Not in the primitive Churches, not in the Churches of Sardis, of Ephesus, of Thyatira; not in the Church of Rome, not in the Church of England—No, so perfect a Church has not existed, nor will exist. Let us be content with the substantial Catholicity which we enjoy, and resist every attempt to deprive us of one jot or tittle of it, yet still with the firm determination not to desert our posts, even if our Church were subjugated and controlled far more than she is at present.

Communications.

For the Churchman.

A Presby'n Clergyman looking for the Church

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XXVI.—HYPOTHESES.

The universality of Episcopacy in the early ages, when there were heretics innumerable who would very gladly have disputed an authority which visited them so promptly with the stern exercise of a discipline not very easy in those days to bear, and yet which they submitted to without questioning the Bishop's rights, is an argument that strong men have admitted to be stronger than they. Baxter, Le Clerc, Bucer, Beza, Casaubon, Blondel, all in the Presbyterian ranks, have yielded to it as *the unanswerable argument*. Luther and Calvin lamented the loss of the Episcopacy, and professed the intention to restore it when it should be practicable. Luther, like the Methodists, unable to get upon his own terms the genuine, adopted for the time being a spurious Episcopacy, which is still perpetuated in the Lutheran communion. Calvin declares, "If the Bishops so hold their dignity, that they refuse not to submit to Christ, *no anathema is too great* for those who do not regard such a hierarchy with reverence and the most implicit obedience." Blondel, the learned Presbyterian, says, "By all we have said to assert the rights of Presbytery, we do not intend to invalidate *the ancient and apostolical constitutions of Episcopal pre-eminence*, but that wheresoever it has been put down or violated, *it ought to be reverently restored*." This argument of universality was one with which even Grotius could not grapple, as a Presbyterian, and therefore with a candor equal to the gigantic stature of his mind, he says, "To reject the supremacy of one pastor above the rest, is to condemn the whole ancient Church of folly or even of impiety." Grotius was as familiar with antiquity and with its monuments and fathers as the child with his alphabet and toys. Yet Grotius says, "The Episcopacy had its commencement in *the times of the Apostles. All the fathers, without exception, testify to this.* The testimony of Jerome alone (Jerome is Doctor Miller's famous and favorite witness in behalf of Presbytery! Grotius *versus* Dr. Miller!) is sufficient. The catalogues of the Bishops, in Irenæus, Socrates, Theodoret, and others, all of which begin in the apostolic age, testify to this. To refuse credit, *in a historical matter*, to so great *authorities*, and so *unanimous* among themselves, is not the part of any but an irreverent and stubborn disposition. What *the whole Church* maintains, and was not instituted by councils, but *was always held*, is not with any good reason believed to be handed down by any but *apostolic authority*." It will be observed that Grotius makes it a strong point, that Episcopacy had ever existed as a fact from the beginning, or was never "instituted by the authority of councils." In this respect it stands on the same footing with infant baptism. No council of the Church ever commanded infant baptism; it was a universal custom from the beginning. If, in the third century, or even in the second, a council had enjoined infant baptism or female communion, or the observance of the Lord's Day, it would have justly created the impression now that these were innovations at the time, unknown, or certainly not universal, in the preexisting Church. But councils and fathers and catalogues all speak of the Episcopacy as universal already, and coeval with the Apostles. No one once speaks of Presbytery as ever existing in the Church. Episcopacy did not come while the soldiers slept. The soldiers were awake and at their posts, throughout the long chain of defences which they were set to guard. Clemens at Rome and Ignatius at Antioch, the former mentioned by St. Paul to the Philippians, and the latter a companion of the Apostles, and both of them Bishops, and consequently martyrs; Irenæus, the Bishop of Lyons, and disciple of Polycarp, the Bishop of Smyrna and friend of St. John; Tertullian in Africa, in the lifetime of Irenæus; and from them onward, a chain of witnesses through all the earlier centuries, testify, as Grotius allows, not only to the universality of the Episcopacy, but to the fact that it was settled "by apostolic authority." His strong language is, yet not stronger than the fact, that "*all* the fathers, *without one exception*, testify to this." And we do not wonder that so great a man as Grotius recoiled from the thought that "all the fathers, without one exception, testify to" falsehood! Yet he saw the other horn of the dilemma, when he declared that "to reject the superiority of one pastor above the rest, is to condemn *the whole ancient Church* of folly, or even of *impiety*," and "to refuse credit, in a historical matter, to so great authorities, and so *unanimous among themselves*, is not the part of any but an irreverent and stubborn disposition." Thus was my own mind shaken, nor could the far-fetched supposition of "standing moderators" moderate at all the misgivings I began to suffer.

But I understood my right as a Presbyterian too well, to exercise my "private judgment" in the matter, and seek a theory for myself, and for some time after I had seen the philosophical fallacy and historical nonentity of the hypothesis of "standing moderators," I was content to remain a Presbyterian, on a theory that to me appeared at first to harmonize the several phenomena alluded to before, the appearance of the Prelate, the disappearance of the Ruling Elder, and the absorption of the Deacons into the Orders of the Clergy. My idea was, that the truth lay somewhere between the two present systems of Presbytery and Episcopacy; that the former had unduly abridged and that the latter had unduly expanded the respective powers of pastor, elder, and deacon. I took the liberty of *supposing* that there were originally in every congregation, by advice of the Apostles, a pastor, a bench of elders, and a board of deacons. Keeping this synagogue theory in view, I in the next place *supposed*, that in the absence of the pastor, an elder might have been allowed to pray, exhort, baptize, and discharge other functions of the pastor; which being allowed, it was then easy to *suppose* that the deacons also, coming into continual contact with the sick and dying, might have shared in certain cases the ministerial offices, an inference that the preaching of St. Stephen, and the ministration of baptism by St. Philip, two of the seven deacons of Pentecost, appeared to justify. Then I had only to *suppose* (for I had seen something like it in my own denomination,) that in cities and towns the pastor might have sent his elders out into destitute neighborhoods, to collect the more distant converts into new congregations, and that thus by degrees the ruling became the teaching elder imperceptibly, while the pastor became naturally overseer, bishop, or chief pastor of the whole circle of congregations. This accounted also, I supposed, for the small extent of the early dioceses, and the great number of the Bishops. This theory appeared to me also more plausible than the hypothesis of "standing moderators," to harmonize the facts, and to lie more clearly within the principles that govern human conduct, by allowing pastor, elder, and deacon, simultaneously, to enlarge each his peculiar sphere, and, by mutual compromise and mutual connivance, to further in each other the expansion of their several prerogatives. I *supposed* that the pastor might have said, to his elders and deacons, "Make me your Diocesan, and I will make you into orders of the ministry, and give you certain districts of my parish." The difficulty did not then occur to me how such a metamorphosis could have taken place in every parish under Heaven, when as yet there was no possibility of collusion by electric telegraph, and the Christians of those times did not communicate across sea and land by the aid of necromancers, mesmerisers, and clairvoyants. But a grave objection, as I soon began to feel, to my theory was, that it was an afterthought, a strained and labored device for getting rid of palpable historic testimony. And though I managed for a time to pacify (for I cannot say to satisfy) myself with some such theory floating in dim outline through my troubled mind, yet it did not last me long. History was silent as the grave about any such expansion of prerogatives, and the hypothesis would never have existed but, like the "standing moderators," *ex necessitate rei*. Besides, my theory conceded Prelacy in principle, by allowing that, on ever so small a scale, there was a chief pastor, a council of elders with the inherent right to administer the word and sacraments under his direction, and an order of deacons permitted under certain limitations to baptize and preach. Besides, if my hypothesis were allowed, it would fasten upon modern Presbytery the usurpation charged against Episcopacy, of abridging the ancient powers of her elders and deacons, and engrossing all ministerial prerogatives in the person of the pastors; so that Episcopacy, by allowing ministerial functions to the three orders, would be, after all, in fact and principle, the very Presbyterianism that was thus *supposed* to have existed in antiquity. Moreover, the theory did not harmonize with the historical fact, that there was but *one* bishop to a city, although, like Alexandria or Antioch, or Jerusalem or Rome, it may have reckoned its inhabitants by myriads. Yet thus it was that I fought conviction off, by flying like the infidel from one crude hypothesis to another, lending too, like him, a more willing ear to a cavil or a doubt, than to a compact and universal body of unbroken evidence. The demonstration returned upon me more overwhelmingly than ever; there, said I, is the universal fact, attested by universal history, and universally accounted for by the writers of the times as apostolic in its origin; a fact which the fathers nowhere argue, but everywhere lay down as a fact before their day, a fact from England to India, a fact reaching to the Apostles. No other fact in history is so variously and well attested. Every doctrine of Christianity was disputed in its turn, but the Episcopacy was never disputed. Ebionites, Gnostics, Arians, all fought to the death against our Blessed Lord's Divinity; but against the Bishops there were none to fight. Perpetually was the Church kept busy in defining and guarding the traditions and faith against every species of innovation and heresy; but there was a subject in which all were agreed, a tribunal from which none appealed, a fact which none at any time contested—Apostolical Episcopacy. We produce a chain of witnesses for the Episcopacy back to Clement, the companion of Saint Paul, in the Epistle of the former to the Church at Corinth. We produce a chain of Bishops, name after name, back to St. Mark, St. Peter, St. Paul, and St. John, and if you will go to the foot of Mount Lebanon they will exhibit to you still the succession of their Bishops back to St. Thomas on his way to India. We produce a universal Church quietly reposing for centuries under the rule and guidance of the Bishops, as the avowed centre of unity, the revered channel of benediction and grace from the Redeemer, as the antitype of the Old Testament Prelacy, and even as the type of heavenly things. And in return for all this demonstration, the like of which is to be found in no other doctrine, sentiment or usage upon earth, we ask you to produce *one single witness* from the first, or the second, or the third century, to intimate that such a thing as Presbyterianism ever lived; one—only one—*one* Church, that, in the first, or the second, or the third, or the fourth, or the fifth, or the sixth, or the seventh century, was bona fide *Presbyterian*. Show us *but one*, and we will give up the controversy. And although the flood of Episcopacy is thus spread over centuries and nations, yet if you can point to one—only one—*one* Presbyterian Church, standing like the pillars of Seth amidst the sea of Episcopacy, or floating anywhere upon the waters, we will knock at its door and ask ourselves to be admitted to the Ark. No, sirs, you cannot do it. All this *supposing* of "standing moderators," against whole centuries of unbroken testimony, is like breaking a lance against the solid Andes. Alps upon Alps the centuries stand up before you; those who stood upon them saw no such thing in all their horizon as a Presbyterian Church; and yet you will *suppose* that one was there. They saw no "standing moderator;" yet you *suppose* that there must have been one there. Suppose we therefore here drop the matter, and say to the advocate of Presbytery, "Your 'standing moderators' have been weighed in the balances, and found wanting; you must put your ingenuity upon the rack again."

One of Three Hundred.

(For the Churchman.)

Mr. Editor: Your correspondent on the subject of the "House of Industry," will please receive my thanks for the kind manner in which he alludes to my suggestions on the subject: which he acknowledges are "so just and proper in the abstract." When shall we learn to look upon Truth, not as an *abstract* question;—but as a living reality that *must be reduced to practice*? I cannot refrain—I dare not—(though it may seem to some like bigotry)—from seeking to maintain the ground I then took that the Church has alone the *right* of dispensing charities.

We either believe—or we do not believe in the "One Catholic and Apostolic Church:" If we do believe and are baptized into Her holy Com-

munion: the *vow of obedience*, which is then taken must constrain us to fight manfully under the banner of the Lord *in* Her communion—nor must we tamely see Her robbed of any of Her rights. We are bound by the most awful and solemn obligations to defend Her thirty-nine Articles; let us hear Her teaching in them—

Art. xii.—*Of Good Works.* Albeit that Good Works, which are the fruits of Faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, inasmuch that by them a lively Faith may be as evidently known, as a tree discerned by the fruit.

Art. xiii.—*Of Works before Justification.* Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace or, (as the the school-authors say) deserve grace of congruity: yea rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Here we see that "*Good Works*" are the fruits of Faith and follow after Justification, and are 'acceptable to God *in* Christ:' *That works* which She does not pronounce *good before Justification;* have without doubt, "*the nature of sin.*" They *must* be done then *as* God "has willed and commanded them to be done." How has He "willed and commanded them to be done." The Church in Her Offertory plainly teaches us: The Prophets and Apostles who daily speak to us from Her altars, plainly declare both the Will and the Command of God. By the Prophet Malachi we hear God charging us with having *robbed* Him and of our culpable ignorance of our sins: He pleads with us to return unto Him that He may return unto us. How are we to return and make restitution for this great wrong that we have done? "Bring ye tithes into my house." Shall then no protesting voice be raised when the *tithes* which He requires—are carried into the world—not into His house? Shall we see those who *should* remain in the "Communion of Saints" and continue in the Apostles doctrine, and fellowship," break their solemn *vows*—rob the altars at which they worship, and seek a channel of their own to bestow the gifts entrusted to them—which God has commanded them to bring *into His house!* and bring upon themselves the "curse" which God has pronounced upon those who do so:—and hold our peace?

Christ by St. John has declared "I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit, for without me, ye can do nothing: if a man abide not in me, he is cast out as a branch and is withered, and men gather them, and cast them into the fire, and they are burned." Let charities then—out of Christ—have ever so perfectly the *form* of an Angel of light—we may "not doubt, but they have the nature of sin," and we *dare* not give countenance or support to them. With pain, deep and heart-felt, we cannot but see the "*magnitude and stern necessity*" of administring immediate relief to the poor, and also acknowledge that "it demands the sacrifice of all *personal* considerations:" but not the sacrifice of the *right* and *honor* of the Church. That the necessities are of such magnitude—we should confess with confusion of face and deep contrition: for, it is *because* we have hitherto neglected this most just requirement of Almighty God—*to bring our tithes unto His house.* The fearful denunciation "we are cursed with a curse" is written against us; and until we return and bring with us, "fruits meet for repentance"—confession and alms—the curse must remain.

I care not how many *thousands* are cast by the "public" into their treasury—the widow's mite *with God's blessing*, would outweigh them all. Let us then who are "baptised *into* Christ"—like her—cast what we can into the "treasury of our Lord" and we need not fear the result.

Your correspondent writes—"The previous attempts to establish such a society on a permanent footing in this city has failed"—and so, will not all seeming good come to nought, that is not built upon the sure foundation of the Rock?—He also adds that the express object of the *society* is to give employment to the industrious poor—without reference to, or interference with, their religious persuasions. It is for the *body* then alone that they have care. Alas! then—how can the life blood which is the source of all true charity, flow through these dissevered members, uniting them as branches to the "true vine?" What in the Providence of God is the *object* of charity? Why is it ordained that "the poor ye have always with you?" Churchmen! "it is not meet that ye should take the children's bread and cast it unto the dogs." I beseech you pardon me if this seems to be a harsh application of this Holy Scripture: But if we *leave* the Church and unite ourselves to any society *separate* from the Church, are we not in truth, feeding and clothing one of our deadliest enemies—schism? and yielding without a struggle—*right* after *right*—until we behold the Church as She now is; stripped of nearly all but Her name and Her sacraments—and these alas! have not escaped the assault of the enemy.

Oh! let every true son and daughter of the Church seek to recover what through our negligence has been so ruthlessly wrested from Her rightful possession. Let us return unto the Lord of hosts; and "bring tithes into His house" that He may return unto us. "And all nations shall call you blessed." (Mal. iii. 12.) Then there would be no cry from the "Missionary," the widows—the orphans—or the unprotected.—Then would the Church have enough and to spare for those who are not of "the household of faith." Then—and *not until then*—may we look for the Lord of hosts to pour us out a blessing "That there shall not be room enough to receive it;" (Mal. 12. 10.); and by the brightness of His coming in His promised return, to scatter the clouds of error which now threaten to burst in storms upon us.

A DAUGHTER OF THE CHURCH.

For the Churchman.

Baptist Criticism.

A recent number of the Christian Watchman and Reflector (Baptist) contains an article purporting to be a notice and criticism of Dr. Kip's "Early Conflicts of Christianity." It is scarcely probable that any of your readers will see the article, nor is it of any particular consequence in itself—and yet it contains some things which may as well perhaps be observed, *en passant*, as suffered to waste their feeble force upon the readers of the aforesaid paper only.

We have not much interest in commenting upon the singular views of Divine Revelation and of the religious history of mankind, which make about four-fifths of this article. The language is neither sound nor reverent. But we pass it all by until the writer begins to remark upon what was really germane to his subject—the early history of Christianity. He scruples not here to coolly malign the early Christians—even the very earliest after the Apostles—asserts grave doubts of their piety, and would seem to draw an inference favorable to the superiority of the present Puritan sects—over that generation of the faithful who gave martyrs and confessors innumerable to the name of Christ—and whose purity of life and of religion extorted even heathen acknowledgment and admiration, and induced the infidel Gibbon to name this as one of the five causes which he fancied to have advanced Christianity to its triumph. The writer ends this miserable caricature of the course of Church history in the first ages with this unwarrantable declaration—directly contrary to the *demonstration* of the book under notice—"The early conflicts of Christianity ended most disastrously."

But we find an explanation of the writer's evident dislike to this book in his concluding paragraph. Dr. Kip naturally esteemed the history of the early conflicts of Christianity to be a history, not of the sects of errorists and schismatics, which coexisted with the Church during the primitive age, but of the Catholic Body Herself. He speaks of *the Church* therefore as a Catholic must, as being the visible form of Christianity—and its conflicts were her own. Such sound language, however, does not please those who find themselves excluded by their position from all connection with the Church Catholic. A modern sectary, whose system and peculiar creed are of an origin later than the discovery of America, and who has no possible means of making out a claim to organic unity with the Church of Christ in that first any more than in the present age, must be anxious of course to give to ancient primitive Christianity as bad a character as his animosity to it can help to furnish his fancy with. But he may be defied to verify his misrepresentations by the evidence of historians, whether Christian or pagan.

This writer's special object of attack, that from which he attempts to warrant his unfavorable opinion of the work, is, it appears, a sentence in the preface, which he tortures into a sense obviously unintended, and then explodes his whole battery critical upon it. "*We are left to look to England alone,*" says Dr. Kip, "*for the picture of a true Catholic Church, freed from Romish errors, yet retaining all that is taught by Scripture and primitive antiquity.*" (pp. 7, 8.) The writer utters some empty ridicule upon this, based upon the assumption that Dr. Kip asserts in these words that in England alone *now* exists the picture of a true Catholic Church, &c. The words, taken in connection with what precedes them, make no such assertion. The reference is to the era of the Reformation.

But finally, and this was the occasion of our putting pen to paper about this matter—this writer assumes that the quotation above shows the "stand-point" of the author in writing this book. If he meant merely that Dr. K., being a Churchman, had written like one, it were a good report to give of his work. But this is not the case with this writer; he implies that the quotation above given shows the point from which the author surveyed his subject, and that his work must therefore be partial and biased. Now this is not true, nor can it be shown from the book itself. An author's stand-point must be made out from his own statement of it, or gathered from the whole range of his view. In the present case it is plain that Dr. K.'s attention was not directed to the question of ecclesiastical polity or unity, but to the whole subject of which he was treating—to all the events and topics which must naturally come under observation in examining the history of the first ages of the faith. His stand-point was that which was proper to the subject of which he wished to write. When this must be manifest to any attentive reader of the book, we can only wonder at the fatuity which fancies a different position and purpose, admitting thereby its jealous consciousness that a full reflection of the past history of Christianity shows the features of the Church distinctly, and nought of the inventions of modern new lights.

No one can rise from a perusal of this book without a clearer view of the difficulties which the Christian faith struggled with in its early day—and a more vivid sense of that Divinity inherent in it which gave it final triumph. We are happy to learn that a second edition is already required—a sufficient evidence of the interest of the book and the estimation of its author.

R.

For the Churchman.

The glory of God should be the great object of the Christian's life. To put him in a capacity to obtain this object, Jesus Christ became the Mediator between God and man, making them one by taking, in His own Person, the manhood into God, and, thus incarnate, removing, by the propitiatory sacrifice of Himself, in favor of His faithful people, the hindrance thrown in the way of full reconciliation between God and man by His holiness, and their depravity, corruption, and sinfulness. To put us in the way which seemed best to His infinite wisdom for securing the benefits of this mediation, He established His Church, wedding it to Himself as bone of His bone and flesh of His flesh, one with His body, that its members, may be His members animated by His Spirit, partakers of His righteousness, living by the faith of Him, and through Him enjoying justification and peace with God.

This is indeed a state of exalted and blessed privilege. It is also a state of high and holy duty. Rightly to appreciate and enjoy that privilege, and rightly to discharge that duty, is the way wherein God requires that we do all things to His glory. The privilege, in the great doctrines and principles which it involves, the mode of its operation, the objects it proposes, the sanctions it possesses, and the ultimate end it holds out, can be truly understood and appreciated only by that faith of the Gospel which was delivered unto the Church, and of which the Church is the divinely appointed and commissioned pillar and ground, conservator and dispenser. The Church has likewise the heavenly appointment and commission for extending to men, and preserving among them, a knowledge of their duty, and the means whereby they are to enjoy the divine direction and aid in the discharge of it. To these ends, she is provided with a ministry, representing Christ Himself, by authority from Him, and by His own promised perpetual presence, and with sacraments containing the outward and visible signs, means, and pledges of the grace of union with His body, of being partakers of His Spirit, and of being justified and saved through His righteousness. Under its divinely appointed organizatio, and on the principles, and subject to the requirements, of laws revealed in Holy Scripture, the Church is vested with power to establish rules and ordinances, according to the wisdom given her—a wisdom which, if she be faithful, she may humbly trust will be inspired and directed by the Holy Ghost—for the government of her members in seeking the Lord, in giving lively exercise to their faith, and in working out their salvation.

Governed by these principles, the obedience of the Christian becomes truly evangelical: it is raised above the ordinary human grade and character of virtue; has, in Christ, a remedy for the frailties, and imperfections, and sinful accompaniments, inseparable from man's highest righteousness; and is, through Christ, made pleasant and acceptable to God, and such as to justify an humble hope of the heavenly reward of the faithful.

In this connection with the true faith of the Gospel, that precious system requires that we regard good works as of its very essence—without which it neither sets forth the glory of God, the all-sufficiency of the Saviour, the proper nature and functions of the Holy Ghost, nor the spiritual interests and eternal salvation of mankind, as the Gospel provides. From the beginning, therefore, to the end of the Book of the Revelation of God, the requisition of good works, as the duty of man, as essential to true evangelical faith, and as the means and conditions of his enjoying his Maker's favor, is strongly enforced. Thus is it also with the Catholic Church. With the true faith, as furnishing the principles on which good works are to be viewed and performed, and glorifying the Holy Ghost by strong and constant testimony to the absolute necessity and perfect sufficiency of His grace, that man may be obedient, she instructs and aids her members in all the fulness of the practical requisitions of the Gospel.

Prominent among her provisions to this end, is her oft public and solemn rehearsal of the Ten Commandments. And this, as all her provisions, lays her members under the most serious obligation to beware lest they fail to profit by it. Much time should be privately given to the study of these holy laws, and of those, both more general and more particular, precepts from the same Authority, which throw light on their full meaning, and their bearing on special details of character and conduct. The Church Catechism is one of the Christian's best and most trustworthy aids in this important matter; especially its full and comprehensive answers to the questions touching his duty towards God, and his duty towards his neighbor—these being founded on what our Lord Jesus Christ saith respecting the "two Commandments on" which "hang all the law and the prophets."

Among the many lasting contributions of the late Bishop Hobart to the glory of God, the good of the Church, and the best interest of his fellow man, is "The Church Catechism enlarged, explained, and proved from Scripture, in a Catechism, drawn up, with Alterations and Additions, from various approved Catechisms;" which has been adopted as "Catechism number Three," by the General Protestant Episcopal Sunday School Union. Like the writings generally of that great and good man, and the publications generally of that Union, it is fraught with sound and wholesome instruction for the members of the Church. Its explanation and enlargement of the Ten Commandments, and of the two following answers in the Church Catechism, it is now intended to make the ground of an humble effort to furnish heads of self-examination proper for the Christian s frequent and serious exercise, in order that he may be ever prepared so to hear the public rehearsal of those Commandments, as to be thereby reminded of all that they truly contain, and so duly impressed thereby, as, in fitting state and exercise of devout affection, to ask God mercy for past offences and grace for future obedience; and that he may honestly and sincerely, and in full view of all that is meant, pray that his heart and body may be directed, sanctified, and governed, in the ways of God's laws, and in the works of His commandments.

B. T. O.

(To be continued.)

THE CHURCHMAN.

NEW-YORK, SATURDAY, JUNE 8, 1850.

Charitable Institutions apart from the Church.

The communication of our able and true hearted correspondent, "A Daughter of the Church," in another column, leads us to say a few words on the subject. We cannot enter upon it as fully as we could wish; the brief observations, however, for which we have room, may not be unacceptable to our readers.

It will be seen that our correspondent, as we understand her, takes the very bold and commanding position, that all charities must be established in the Church and dispensed by the Church, and that these alone can be safely supported by true Churchmen. This principle is applied to the new Female "House of Industry," which has gone into operation under the auspices of several most respectable and benevolent ladies of this city, and it is maintained that the system on which it is conducted, being apart from the Church, and therefore erroneous, it ought not to succeed. It is even contended that those members of the Church who support it, are encouraging schism, in fact, if not in will and purpose.

As silence, on this point, might be interpreted as an approval of these sentiments, and prejudice might be excited against Church principles in the minds of some, and against this benevolent object in the minds of others—and some might be perplexed and uncertain what to do in the premises—we must say that these conclusions of our esteemed correspondent do not appear to our minds warranted either by sound reasoning or by undoubted facts, under present circumstances. We will admit that the great channels of charity should flow through the Church; that Churchmen should contribute, at least, a tenth of their income to the objects religious aud charitable which she brings before them and requires them to support; that this duty is little regarded, and that in consequence, her various Institutions, whether missionary, eleemosynary, or educational, miserably languish, and seem oftentimes ready to expire—all this is pointed out or hinted at with much fervor and pathos, and we are glad so able a pen is enlisted in the cause of warning and rebuke. We agree too, that the Offertory system, were it universally, or at least generally, carried out by the clergy, and conscientiously attended to by the laity, would not only enable the Church to prosecute with energy and effect, her various plans for the extension of her privileges and the fulfilment of her duties, but also call down the Divine blessing on the fidelity and piety of her members: and one who truly loves the Church, may desire both that she may awake to this high sense of her privileges and duties, and that her members may obey the call upon them with alacrity and liberality.

But all this being admitted, let us ask, does it militate against the support of the beneficent charity before us. Suppose, which unhappily is not the case, that the tithes of all Church members were regularly paid in to the treasury of the Lord, how could it be assumed that no other alms or donations were to be made? Surely one might dispense bread to the starving, or bestow a garment on the naked, without waiting for the Lord's day and the Offertory. And in case of a friend requesting of him aid for an object of charity, which he could not himself relieve, he, of course, might comply,—so long as he did not trench upon the fund solemnly set apart for Church purposes. If ten or twenty, or a hundred united together, made the like request, and it were in his power, he would not only have the option, but would be in a measure bound to comply.

The Church, however, has not *prescribed* any rule on this subject. The Offertory is used weekly in but few Churches, and the proceeds are applied to some of the Institutions of the Church or to parochial objects. They are both limited in extent and in the number of contributors, and are fully exhausted by the ordinary demands made upon them. It would be vain then to expect that they should be available for an Institution like that before us, even if money were the only thing required.

There are, however, many practical measures involved which require not pecuniary means merely, but active exertions and wise counsels, and which come most properly, if not exclusively, within the province of the gentler sex. The unhappy condition of the workwomen of this large metropolis, has long excited the attention and occasioned many an appeal of the benevolent. Their scanty pay, the cold neglect of the community, the oppressions, frauds, and injustice to which they are sometimes subjected by the more wealthy employer, have been complained of again and again. To whom can the work of melioration and relief, be more properly confided than to the charitable, benevolent, and more favored in this world's goods of their own sex,—to whom such details and occupations are more familiar. And the evil is of such magnitude, and the difficulties to be overcome, are so great, that it requires extraexertions and a very general effort to make it successful. That those for whom these efforts are making need clothing, food, advice, guidance, and above all a supply of work, is obvious enough, and to furnish these to the necessitous and deserving, and at the same time to cherish and foster the habits of industry, sobriety, and virtue, is a most important and praiseworthy undertaking.

If the Church in this city were to undertake the establishment of a Home or House, where these objects could be attained, and the religious instruction and the spiritual benefit of the inmates and beneficaries cared for at the same time, of course it would be the duty of Churchmen to support it in preference; though even then their charity need not be limited to it exclusively. It would be harsh to say that none should be aided unless they were of our household of faith; many deserving and industrious persons are guided by an erroneous conscience, and ought not therefore to be left to starve. But, at present, the Church maintains no Institution of this kind; the evils to be remedied, are instant and grievous; and the Society, we are considering, is well calculated to supply the want and extend the relief required in such a mode as will be most efficient.

The potent and valid objections which are urged with effect against the various comprehensive religious societies, cannot be urged against this Institution, being for a purely Christian object. The former work against the Church, deny her claims, and promote a spirit of indifference and latitudinarianism in those of her children who join them. Here, however, nothing of the kind is effected. The Church has not occupied the ground; the welfare of civil society is promoted by success; and the domestic happiness and well-being of thousands may be advanced, while the bonds which bind rich and poor in the social compact, are tightened and secured. We are members of the *State*, as well of the Church; and our duties to the one, do not necessarily conflict with, or supersede our duties to the other. We have a practical evidence of successful philanthropy in the City Society for the Relief of the Poor, which has already effected an incalculable amount of good with comparatively small means, but an immense exertion of personal labor on the part of its managers and its visitors. We may trust then, that this kindred Institution will, under an enlightened and faithful administration, operate successfully in relieving distress of another kind, but equally pressing and appalling, and be found worthy to receive the most generous patronage from the citizens of New York.

Foreign Intelligence.

We continue our intelligence by the *Asia*, whose arrival we briefly chronicled in our last.

Affairs at Rome continued in the most unsatisfactory state, and the presence of his French allies alone spares the Pope the necessity of another *Hegira*. The *Times* correspondent says, that the representatives of Russia, Bavaria, Belgium, and Naples, are about to leave the city on various pretexts, as they do not like the present position of affairs.

Franzoni, Archbishop of Turin, has been called before the *Judge of Instruction*, to answer certain interrogatories, and having refused to appear on account of his dignity as an ecclesiastic, has been committed to the citadel, where he is respectfully treated.

The Electoral Law engages the attention of France, at the present moment. It was determined to proceed to its consideration by a very large majority. It has been referred to a committee to report upon. 150,000 troops are concentrated about Paris, and the surrounding forts are being placed in the most formidable state of equipment. It seems to be the policy of the President and his advisers, to hurry the *Reds* into an outbreak, in order to crush them effectually—a very dangerous game—as they say, they mean to bide their time.

The departure of the French Ambassador from London, may turn out tragedy or comedy. It seems the terms of an adjustment were settled at London, between the representatives of England, Russia, and France, and transmitted to Athens. In the meantime Baron Gros had thrown up his office of Mediator, the blockade had been renewed and the Greek Government forced to submit. In consequence, the Convention became useless. It is said, the terms obtained were full as favorable as those agreed on in London, but French dignity is wounded, and accuses Lord Palmerston of bad faith. The statement of the recall by M. Lahitte, French minister for foreign affairs, was received with great applause in the Assembly.

The representatives of nine States assembled at Frankfort on the 10th ult. Among them are those of Austria, Bavaria, Hanover, Denmark, Saxony, and Wurtemberg. And the Berlin Congress met on the 8th ultimo, and was attended by the Princes of several small States. Austria and Prussia are very busy in protesting against each other's acts.

Prussia has sent a plenipotentiary to Copenhagen to conclude a treaty on the Schleswig-Holstein question, which in effect leaves Denmark free to reduce them to obedience.

The Archbishop of Paris is making energetic efforts to establish Christian free schools under the new law, in various parts of the city, and a society has been formed for that purpose. Its objects are to open: 1st, *primary* schools for girls and boys, to be gratuitous or not, according to the district in which they are situated; 2d, *day schools* for secondary education—there is a growing feeling in France against boarding schools; 3d, to establish a *normal* school composed of lay and ecclesiastical masters for the service of the free schools; 4th, to found *faculties* or universities. The society is under the patronage and presidency of the Archbishop, and the *cures* of the 12 arrondissements, are members ex-officio. It is to depend upon subscriptions and donations for its support.

On the third reading of the Australian Colonies' Bill, Mr. Gladstone moved to suspend the passing of the Bill, until the Colonies had the opportunity of considering its provisions in connexion with the amendments proposed in the house. It was negatived, and the bill passed.

Addresses and petitions are still pouring in on the Gorham question. A protest has been made by the Warden and Fellows of St. Augustine's, Canterbury, declaring the regeneration of all infants in baptism. An address by 120 of the clergy and as many of the laity, of the Archdeaconry of Stafford, has been presented to the Bishop of Litchfield; and one signed by 42 of the clergy, to the Bishop of Hereford.

Diocese of Gloucester and Bristol.—Reply of the Bishop.—Between seventy and eighty of the lay nobility and gentry in the diocese of Gloucester and Bristol, have presented an address to their Bishop, entreating his lordship to take counsel with his right reverend brethren, concerning the application of a remedy to the evils made apparent by the decision in the Gorham case, and the adoption of such means as may appear most advisable for effecting the establishment of a tribunal in this country, competent for the decision of such cases, and calculated to command the respect and obedience of of all classes in the Church. To this address, his lordship has replied as follows:

"My Lords and Gentlemen,—It is a great satisfaction to me to find, from the present address, that so large and influential a portion of the laity of Gloucester and Bristol, takes a lively interest in whatever concerns the well-being of our Church and the purity of its doctrine.

"I am inclined to hope that the late judgment of the Court of Appeal, will not produce any practical effect beyond that which we must all lament—the excitement in the minds of Churchmen, and a state of uneasiness which militates against peace, unity, and concord. This, at least, is certain—the doctrine of the Church respecting infant baptism, remains the same as it was before that judgment was pronounced.

"I entirely concur with you in thinking that an alteration in the law under which the present Court of Appeal was constituted, is highly desirable to produce confidence in its decisions, whenever questions relating to the doctrine of that Church may come under its decision. And I have anticipated your request, by joining with all the Prelates of the English Church in deliberation on this point. The result of a very full and careful consideration has been a bill, presented to the House of Lords, and read a first time last Monday, which, it is believed by a large majority of the Church, will prove generally satisfactory to the Church.

"May 10th, 1850. (Signed)

"J. H. Gloucester & Bristol."

—*Guardian.*

The *Morning Chronicle* states that Wordsworth has left a poem, consisting of fourteen cantos, descriptive of his life, reflections, and opinions, with directions that it should be published after his decease, together with such biographical notices as may be requisite to illustrate his writings, under the editorial care of his nephew. the Rev. Christopher Wordsworth, DD., Canon of Westminster, whom he has appointed his literary executor, so far as his biographical memoir is concerned, with an expression of a desire that his family, executors, and friends would furnish his biographer with such materials as may be useful for his assistance in the preparation of the work.—*Guardian.*

The Deanery of Hereford has been conferred on the Rev. R. Dawes, Rector of King's Somborne, Hants. We are again compelled to remark, as a curious coincidence, that a pamphlet by Mr. Dawes, in defence of the educational measures of the Committee of Council, figured in our advertising columns last week. But, in justice to Mr. Dawes, we must add, that he, at least, has recommendations to preferment of a more positive kind than the assistance received by Her Majesty's Government from his industrious pen. He has not only written sensibly on the education of the poor, but has worked hard at it in his own parish; and his school at King's Somborne, (a *specialite* in its way) has acquired a name which does credit to the pains bestowed upon it.—*Ibid.*

Attention is so exclusively occupied with Mr. Gorham's case, that another of the Lord Chancellor's nominees is in danger of being overlooked, although the matter deserves to be very carefully considered; for it appears that the Church has, only as it were by an accident, escaped a second collision with the state. The facts, as they are represented to us, are these. The living of St. Clement's, at Oxford, becoming vacant, Mr. Barkworth was put forth by a small clique of "Evangelicals" resident in the University, backed by the leading demagogues (such is the union now existing between parties!); and he was nominated by the Churchwardens to take the duty during the vacancy. The Bishop of Oxford, hearing of this, wrote immediately to Mr. Barkworth, interdicting him from doing any duty in his diocese. The grounds of the interdict were not stated, we believe; but it was understood to rest partly on irregularities or unsoundness of doctrine, during the time that he was curate of the parish, and partly on some breach of promise which led him to absent himself suddenly from Oxford, leaving his Cure unprovided for. The refusal of the Bishop to license was patent and notorious, being alluded to and commented upon in the newspapers. Nevertheless, the Lord Chancellor presented Mr. Barkworth to the living. The Bishop of Oxford could not recede from his objection, and there was every prospect of a repetition of the Gorham case. Happily—but no thanks to the Lord Chancellor—the Church is spared the additional struggle. It appears that Mr. Barkworth, after his sudden disappearance from his Curacy at Oxford, had retired to a German watering place, where he acted as Chaplain, consequently, he was unable to present the usual testimonials to the Bishop, for Institution to the Benefice, and it is owing, we are informed, to this almost technical defect that the Bishop has been spared the alternative of accepting as an Incumbent, one whom he had refused to license as a temporary Curate, or, of submitting to the vexatious and costly defence of two suits, in the Arches Court and Queen's Bench. Two Oxford Incumbents, Messrs. West and Hayward Cox who had given testimonials to Mr. Barkworth, which the Bishop refused to countersign, have received, it is said, a rebuke from his Lordship. The result is, that the Lord Chancellor will have to make a fresh nomination. We have felt it a duty to place these significant and instructive facts plainly and briefly before our readers.—*Eng. Churchman.*

Madeira.—The Lord Bishop of Bombay (Dr. Garr), is now a temporary resident in Madeira, and having announced his intention of holding confirmation in Mr. Lowe's Church, and also in Mr. Brown's schismatical Chapel, appeal was made to the Bishop of London not to allow this, and the Bishop of London decided, that, as it appeared there was no need of any confirmation there at present, none should be held. This gave satisfaction, and it was hoped would prevent the Bishop of Bombay from giving any recognition to Mr. Brownby attending his chapel. With the greatest surprise, however, we learn that the Bishop of Bombay has attended the Service performed by Mr. Brown. The Bishop has therefore plainly implicated himself in Mr. Brown's schism, instead of maintaining, as he was bound to do, the order and discipline of the Church. It is grievous in these days of evil aggression upon the Church, to find that some of her spiritual rulers, to whom is committed the trust of maintaining her doctrine and discipline unimpaired, should, albeit we hope ignorantly and unaware of evil consequences, give encouragement to those who offend against unity, and acknowledge the usurped power exercised by the State, by giving sanction to the acts of Statesmen zealous for the Prerogative of an earthly Sovereign, but utterly regardless of the Divine power given by our Lord to His Church. We hope that this serious contravention of Church discipline, will be formally brought to the notice of the Bishop of London; indeed, we understand that steps have already been taken to do so, and we cannot doubt, from the firmness of the Bishop on this subject, that his Lordship is entirely opposed to this act of the Bishop of Bombay, and that it will not meet with his approval.—*Eng. Churchman.*

Mr. Lowe is the regularly licensed Chaplain of the Bishop of London, in Madeira, and has officiated as such for seventeen years. Mr. Brown is the nominee of Lord Palmerston, and officiates without any license from the Bishop, and in defiance of his express directions. Seven Clergymen of the English Church, residing in the Island, have protested against the act of the Bishop of Bombay, and sent copies to all the English, Scotch, and Colonial Bishops.

Sir John Franklin.—The expedition in search of this gallant and estimable officer, consisting of two sailing vessels and two steam propellers, under Captain Austin, sailed from the Thames on the 4th ult., and was at Stromness (Orkneys) on the 13th ult.

The expedition fitted out by the liberality and zeal of Mr. Henry Grinnell, of this city, and described briefly on our fourth page, also sailed on the 23d ult. (Thursday.)

The rule which had been obtained by the Devonport Sisters of Mercy, against Mr. Latimer of the *Plymouth Times*, for a libel, in stating that a communion service which they had presented to their Parish Church as a thank-offering, would be paid for out of their funds subscribed by the public, has been discharged, upon a suitable apology being made.—*Eng. Churchman.*

On Monday evening last, (May 13), a fearful storm accompanied by thunder and lightning, visited the counties of Northampton and Leicester. The beautiful steeple of the Church at Norton, justly designated the pride of Leicestershire, was struck and entirely destroyed by the electric fluid. This is, we believe, the third time a similar accident has happened to this Church.—*Ibid.*

Quimby should see to this.—[Ed. C.]

The *Guardian* gives the following from the *Augsbury Gazette.*

"Dr. Townsend, Canon of the Cathedral Church of Durham, lately presented to the Pope a memorial. The Doctor was the bearer of a letter of recommendation from the Archbishop of Paris. The Pope gave him a most cordial reception, and promised to examine the memorial. Dr. Townsend recommends Pius IX, to convoke a council, composed of ecclesiastical and secular deputies from the different Christian countries, whose object shall be to devise the means of uniting all the Christian sects."

Another account says, that the Doctor went in full canonicals, and had three quarters of an hour conversation with the Pope, in Latin: that His Holiness was very attentive and tolerant in the audience; and has requested to see the Canon again, on his return from Naples: that he lamented the present state of Italy and the continent would prevent his calling such a council as was desired.

The Synod of Scotch Bishops assembled at Aberdeen in April last, have pronounced a judgment adverse to Mr. Wagstaff, Incumbent of St. Andrews, Aberdeen, who had resisted the interference of his Bishop in certain arrangements for the performance of public Service. Mr. Wagstaff has resigned his office. We shall publish the proceedings next week, as there are many points of interest.

The Right Hon. and Right Rev. Lord Robert Tottenham, Lord Bishop of Clogher, and only brother of the Marquis of Ely, died in Ireland on Friday night, the 26th April. On his demise the Bishopric is vested in the Archbishopric of Armagh, and the income, £8000, is transferred to the Ecclesiastical Commissioners.

Death of the Warden of St. Columba's College.—It is with no ordinary feelings of sorrow, that we record the death of the Rev. M. C. Morton, Warden of St. Columba's College, Holly Park, near Dublin. This mournful event took place in Dublin, on the 25th April, in the midst of some members of his family, who had been summoned from Biddick Hall, in this country, to attend their sick relative. Last year Mr. Morton had a severe rheumatic fever illness, which so seriously impaired his strength that the medical attendants deemed entire removal from all care and anxiety indispensable. About six months since, Mr. Morton returned to St. Columba's anxious to resume his duties. The dregs of his old complaint, however, were still in his constitution, and a short time since, he was again stretched on the bed of sickness. The illness finally settled upon his brain and proved fatal. Mr. Morton was MA. of Exeter College, Oxford, and was singularly well qualified for the office he filled. He united to a peculiarily sweet and amiable disposition, great firmness, discretion, and a strong love of justice; which qualities were, as his entire character was, under the influence of high religious principles applied to the regulation of heart and life. The loss of this invaluable man, will be severely felt in every society where he was known. In the Church in Ireland, his whole devotion to the duties of his office will leave a blank not easily supplied. One so well qualified by scholarship, by temper, and by religion, for his arduous post, it will be no easy matter to find.—*Eng. Churchman, from Durham Advertiser.*

A very handsome tribute is paid to his memory in a letter by the Archbishop of Armagh, to the fellows of the College.

New York Ecclesiological Society.—The Anniversary of the Society was holden on the 27th of May, at 8 o'clock, P. M., in St. Paul's Sunday School Room; the Rev. Dr. McVickar, President of the Society, being in the Chair. The Minutes of the last Quarterly Meeting were read, amended, and approved.

The Annual Report of the Committee was read by the Rev. J. W. Shackelford, Recording Secretary.

An Address was then read by the Rev. President, reviewing the past course and present prospects of the Society, and discussing at length the various objections and clamors raised against it by ignorance and prejudice. As this judicious and well-timed Address will be published in full in the Ecclesiologist, it will be needless to give a further report of it here.

The Treasurer's Report was then presented, from which it appears that there is a balance on hand of nearly $70.

The name of Mr. James E. Brown, who had been elected by the Committee, to be a member of the Society, was then presented, and his election was confirmed,

The Society then proceeded to the annual election of their Committee, and the following gentlemen were declared duly elected:

Clergy—Rev. Francis Vinton, D. D.; Rev. Henry McVickar; Rev. John H. Hobart.

Laity—Mr. Joseph P. Pirsson; Mr. J. W. Pirsson; Mr. John H. Hopkins, jr.

The Regular Paper of the evening was then read by Mr. Philip Pritchard, on the subject of *Monumental Brasses.* Mr. Pritchard opened with general remarks on the interest which this branch of Ecclesiastical Antiquities is calculated to excite. The effigies are always represented in the proper costume of their rank and order, and almost always in postures of prayer and adoration, as if patiently awaiting the final coming of their Lord. The earliest form of Monument remaining in English Churches is the simple lid of the stone coffin, placed on the same level with the pavement, and adorned with only a simple cross and a few words surrounding the margin. Monumental brasses may be defined as "engraved metal plates, fixed in the stone pavement of a Church, and most usually representing, by their shape and incised lines, the figure of the person to whose memory they were laid down." They were made of a mixed metal, called *Latten*, of which brass was the principal ingredient, and were finished up with painting and gilding of great brilliancy. It is not the smallest of their excellencies that they are in harmony with the style and tone of true Church Architecture, and take up none of the room which ought to be appropriated to the use of the Congregation; in both which respects they are in strong contrast to the great pagan monuments and masses of masonry erected since Brasses went out of fashion. No class of monuments has suffered from Puritan barbarity more grievously than Brasses. The Cross, which in some form or other was almost always embodied in the design, was, to such men as the notorious Will Dowsing, the mark of the Beast; and the humble legend requesting the prayers of the passer-by, was, in Puritan estimation, a legal warrant for sacrilegious destruction. The earlier Brasses are of harder metal and of better design and workmanship than the later; and the English are superior in grace and effect to the Continental specimens. Indeed this species of monument never prevailed generally in any country but England. The earliest recorded example of a Brass is that laid down in memory of the Earl of Bedford, who died A. D. 1208; the oldest specimen now existing is of the date of A. D. 1277. One other of the 13th century exists at Trumpington, near Cambridge, and after the commencement of the 14th century examples rapidly increase. Their style and fashion gradually underwent various changes, degenerating with the decay of pointed Architecture; and finally the art became extinct some time before the close of the 17th century. Mr. Pritchard enlarged on various details of interest concerning the original cost of these works of art, and detection of fallacious dates, and the appropriations of old Brasses to commemorate later and more economical persons; besides giving some information as to the mode of taking the Rubbings. He then proceeded to give some idea of the varying costumes and fashions, as proved from existing Brasses. Commencing with the Clergy, he described the numerous Ecclesiastical dresses worn in old times; of which the Amice, the Alb with its apparels, the Maniple, the Stole, and the Chasuble, were used at the celebration of Mass. The Surplice, the Almuce, and the Cope were processional vestments; while the sandals, tunic, dalmatic, gloves, mitre and pastoral staff, were appropriated to Bishops and Mitred Abbots. The Ring was worn by Archbishops and Bishops; and the crozier and pall were peculiar to Archbishops. The Nobility and Chivalry were next passed in review, noticing the various changes in modes and fashions of armor, from the hauberk down to the late forms of plate armor. Civilians were commemorated also, but special regard was shown to the fair sex, whose singular head dresses, from the simple wimple, through the zig-zag, and reticulated, and horned or mitred, and heart-shaped, and butterfly, and pedimental species, proved that female fancy was as whimsical in olden days as it can be now. Miscellaneous Brasses were next treated of, embracing some of the most beautiful and effective of the specimens that have come down to us; especially the Crosses, of which the variety is wonderfully rich and varied. After describing so fully the ancient art, information was given that it had been revived with rare success by John Wykeham Archer, whose works bid fair to rival and even excel the most beautiful of the productions of the Middle Ages.

The interest of this instructive paper was greatly heightened by a well chosen series of about 30 Rubbings, being a part only of the large collection all taken by Mr. Pritchard himself, and by him munificently presented to the Society. They covered all the walls of the room with the sable effigies of ecclesiastics of various grades, "lords and knights and ladies gay" in the costumes of their different times.

On motion, the thanks of the Society were returned to Mr. Pritchard for his interesting and valuable paper, and a copy of it requested for further use.

On motion, the Society adjourned, and the Meet-

ing was closed by all joining in the Lord's Prayer, followed by a selection of appropriate collects, and the Benediction by the Rev. President. H.

N. B.—The next meeting of the Committee will be held on the evening of Monday, June 10th, at No. 8, Columbia College, at 7 1-2 o'clock. Members generally are invited to attend.

PENNSYLVANIA.—*Case of Bishop H. U. Onderdonk.*—We insert, with much satisfaction, the annexed article, from the Banner of the Cross, which does equal credit to the heart and the head of our esteemed brother editor. We shall only say, in addition, that the good feeling and the promptitude of action displayed by the great mass of the Convention, have caused in our mind the liveliest satisfaction, mingled with thankfulness to the Great Giver of all good thoughts, just works, and holy desires.

"The ill-timed movement, which was made near the close of the Convention, in relation to Bishop H. U. Onderdonk, was wisely overruled, and will tend to advance the cause of truth and righteousness. Although it seemed unfortunate that this matter should be brought up at a time when the Convention was diminished in numbers, and many of the friends of Bishop Onderdonk were absent, never dreaming that such a movement would be made, at this late hour, especially as the former action had taken place when the Convention had the fullest attendance; although the opposing resolution was put in such a form that its real force might not be clearly distinguished by some, yet the true intent was at once perceived, and the vote will tell the judgment which was passed upon it. Instead of detracting from the effect of Dr. Coleman's resolutions, and making a *show* of division in the Convention on this subject, the result must be that greater weight will be given to the former vote of the Diocese of Pennsylvania, by this solemn re-affirmation of its earnest desire in behalf of its former Bishop. The open and concealed movers in this matter declared that they were influenced to act because, in their judgment, the resolutions of Dr. Coleman had the force of instructions to those who represented the Diocese in the General Convention. The only effect, therefore, of their movement, in connection with the vote upon it, must be to give a more solemn and positive character to the resolutions of last year. The strength which is thus given to the meaning of these resolutions will more than counterbalance the effect of the feeble vote against them. Let it be remembered, that neither *at this time*, nor last year, was any preparation or effort made to secure votes in behalf of these resolutions, while none can tell, though all can imagine, the efforts made to secure votes against the resolutions. The mover declared that his resolutions were the result of *concerted action.* We might say more on this subject, but that the following communication seems to render it unnecessary. We may, however, add, that if means could be taken to know the mind of the Laity and Clergy of this Diocese, we are assured, from many quarters, a desire, strong and unanimous, would be found to prevail in support of the resolutions of Dr. Coleman, and that, too, by those willing to place the strongest interpretation upon their meaning. We now subjoin the following, from a correspondent, who stands ready to endorse his communication with his name if it should be desired.

For the Banner of the Cross.

BISHOP H. U. ONDERDONK.

PHILADELPHIA, Saturday, May 25th, 1850.

Mr. Editor: I was deeply affected by the solemn and exciting scene in St. Andrew's Church, yesterday afternoon, during the discussion of the resolutions relative to the late venerable Bishop of this Diocese. The general burst of honest indignation at the miserable attempt to weaken the almost *unanimous* action of the Convention of last year, and the heavy and very decisive vote by which the offensive preamble and resolution offered by Colonel Wright were promptly laid upon the table, might justly, under all the circumstances, be considered as even more than a solemn re-affirmation of the feelings and opinion of the Diocese of Pennsylvania.

But gratifying as the strong vote was to the friends of Bishop Onderdonk, that gratification has been increased by assurances since received from several who voted in the minority, that they did so for various reasons, not affecting the real question at issue. As one of the majority, I have been much pleased with verbal statements and explanations to this effect, and particularly so with a note just received from a beloved brother presbyter, whose vote had greatly pained me, by which it appears that it was simply owing to a supposed regard to *courtesy.* I am much cheered by the hope he suggests, that "*the views which prevailed in his case may have influenced others.*" He says:

'Conceiving that the motives of the mover were unduly arraigned, (though entirely satisfied with the explanation and candid disavowal that was made,) and seeing nothing very objectionable in the resolution, I felt compelled, in simple justice to the mover, to vote against its indefinite postponement.

'The question of the late Bishop of the Diocese is a very different one; and whatever difficulties might attend a restoration to the Episcopal functions, I am among those who would rejoice to see him at least again in the full exercise of ministerial duties. I know not the views of others who voted as I did, having conversed with no one upon the matter; but am anxious that you should be aware of views, which, prevailing in one case, may have influenced others.'

ECCLESIA."

New Publications.

THE UNITY OF THE HUMAN RACES PROVED TO BE THE DOCTRINE OF SCRIPTURE, REASON & SCIENCE: By Thomas Smyth, D.D. New York: G. P. Putnam. 1850. pp. 395.

Prof. Agassiz, among others, has recently advocated the theory that the present varieties of the human race are descended from different stocks—a notion in direct opposition to his former statements on the subject. Dr. Smyth's present volume is founded on three lectures delivered by him in Charleston, in 1849, and also on a series of articles published in several Southern papers. It shows much learning and research, and very ably demonstrates the truth of the Scriptural account of the origin of all mankind from a single pair, and subsequently from Noah and his sons, and meets the objections founded on the supposed impossibility of such an original. He then enters into a carefully arranged and ably conducted positive argument for this unity, drawn from Comparative Anatomy, the principles of classification, the Unity of the Species, the nature and connection of Language, History and tradition, and the adaptation of christianity to all. The unphilosophical assumptions of those who maintain the new theory are satisfactorily pointed out. Prof. Agassiz' theory is specially examined, and shown to be inconsistent with Scripture and science. The injurious effects of such a theory on the welfare and prospects of the negro race is demonstrated in a fervid and Christian spirit. Dr. Smyth refers to the ablest authorities, and his work evidences deep thought as well as sound arguments and scientific knowledge.

Some other volumes have been received from Mr. Putnam, which will be noticed hereafter. Also Nos. 7 and 9 of Dickens' *Household Words*, a very pleasing periodical.

THE CHURCHMAN'S MANUAL: By Dr. Dorr. 3d Edition. Robert E. Peterson, Philadelphia: pp. 339. For sale by Stanford & Swords, New York.

We are happy to see the present neat edition of this valuable and instructive production, the merits of which are too well known to need enumeration from us.

WHAT A MOTHER CAN ENDURE: Stanford & Swords: a pathetic and well told story of humble suffering, neatly printed and illustrated.

MOTHERS OF THE WISE AND GOOD: By Jabez Burns, D. D. Gould, Kendall & Co.: Boston.

A collection of biographical sketches, both in ancient and modern times, designed to show the happy effects of maternal training and influence. It is well designed and executed, and will be found an excellent book for young persons.

THE NEW YORK ECCLESIOLOGIST, MAY, 1850: Stanford & Swords.

Its contents are, *Grave Stones*, a very interesting and reverential paper, with 13 illustrations; *Pues in Churches*, being a portion of the paper read by the Rev. J. H. Hobart, at the Quarterly April meeting, an abstract of which has already appeared in our columns: *Review of Mr. Wills' recent work on Architecture;* account of the Church of *St. Agnes* at Rome, with some others; *Ventilation of Churches*, a subject deserving of much attention; Proceedings of the N. Y. and other Ecclesiological Societies; Glossary; New Churches, Schools, &c.

The reprint of the Edinburgh Review, April, 1850, contains 1. *The National Observatory at Greenwich*, an instructive sketch of the growth of astronomical science, and of this valuable institution, and its officials, instruments, &c. 2. *Sidney Smith's Sketches of Moral Philosophy:* 3. *Supply of Water for London*, showing how that huge city is wretchedly non-supplied with this indispensable means of health and cleanliness, and an examination of the various schemes proposed; 4. *Landor's Poetry*, which, besides an examination of his works, includes a spirited enquiry into the genius of ancient Grecian poetry: 5. *Polynesia and New Zealand*, showing the great falling off in the native population, and the reasons of it: 6. *British and Continental Taxation:* 7. Review of the *Village Notary*, a Hungarian novel: 8. *Lewis on Authority in Matters of Opinion.* In this article Dogmatic Theology is spoken of with contempt, and the orthodoxy of Drs. Hampden and Whateley is fearlessly asserted. "The relation of the Father to the Son, the procession of the Holy Ghost, or the compatibility of Unity and Trinity, are inquiries attractive from their vastness and obscurity, but without any influence on the actions of men." "In considering whether the Church ought to be governed by bishops or by presbyters, we discuss important *political* institutions!" 9. *Agricultural Complaints*—These are asserted to be groundless, as the alleged consequences of Free Trade: 10. *Germany & Erfurt*, an able political paper. [L. Scott & Co., Publishers.]

HARPER'S NEW MONTHLY MAGAZINE, June, has made its appearance, and is a prodigy of cheapness even in this age of cheap publications. It is to contain 144 pages, double columned, printed in fine but clear type, on good white paper; presents an ably selected array of articles from the various British, French and American Reviews, Magazines, and other periodicals, including also the powerful articles of the weekly and daily press in this and other countries. It is afforded at $3 per annum. This first number is very promising of interest and success. It contains also a well arranged account of current events for the month, political, domestic, literary and scientific, which is both entertaining and valuable.

They have also published the 2nd number of the *Pictorial Field Book of the American Revolution.* It completes the account of the Burgoyne Campaign, and has also a visit to Ticonderoga, Crown Point, &c., with a narrative of their capture by Ethan Allen, and other particulars of interest, especially the story of Jane McCrea. The illustrations are extremely well done, and the appearance of the work is very creditable.

We have also received the 1st volume of *Urquhart's Pillars of Hercules*, from the same publishers. Messrs. Dewitt and Davenport have sent us Littell's Living Age, Nos. 316 and 317, well filled, as usual. The Charleston Gospel Messenger, for June has the continuation of Bishop Gadsden's admirable charge; an extract from the first part will be found on the outside.

Domestic Intelligence.

DIOCESE OF CONNECTICUT.—Wednesday, May 22d, in Trinity Church, Norwich, the Bishop admitted Rev. Edward O. Flagg, Minister of the Parish, to the Holy Order of Priests. Morning Prayer was read by Rev. J. M. Willey and Rev. H. F. Roberts. The Candidate was presented by Rev. W. F. Morgan. The Sermon was preached by Rev. R. A. Hallam, who also read the Litany, and assisted the Bishop in the administration of the Holy Communion. Rev. A. Spooner was also present.

On the evening of the same day the Bishop confirmed 6 persons in Calvary Church, Stonington; an adult was baptized by the Rector; Rev. Mr. Flagg preached, and the Bishop addressed the candidates.—*Calendar.*

NEW JERSEY.—*Annual Convention.*—The Convention of this Diocese commenced its session in Trinity Church, Newark, on Wednesday, 29th May. Morning prayer was said by the Rev. Mr. Mackie, assisted by the Rev. Mr. Boggs, who read the lessons. The ante-Communion was said by the Bishop, the venerable Archdeacon Smith, of the Diocese of Jamaica, W. I., reading the Epistle.

A very able and interesting sermon was preached by the Rev. Mr. Stubbs, of Christ Church, New Brunswick, from 1st Corinthians, chapter 4, verse 1; after which the Most Holy Sacrament of the Eucharist was celebrated by the Bishop, assisted in the distribution of the elements by the Rev. Mr. Dunn.

The religious exercises being concluded, the Bishop took the Chair, and the Convention proceeded to organize. Rt. Rev. Geo. W. Doane, D.D. LL.D. and 36 other Clerical Members answered to their names.

Rev. Mr. Finch and C. C. Stratton, who were appointed a Committee to examine testimonials of Lay Deputies, reported that more than four Churches were represented, and the Convention took a recess.

In the afternoon the Bishop delivered his annual Address, replete with interest, and exhibiting a large amount of duty performed. He very feelingly alluded to the illness which had prevented his completing the visitation of the former year, expressing thankfulness to God that he was enabled to appear in Convention at the present time with better health than at any former period of his Episcopate. He beautifully referred to the decease of "a beloved brother in the Church," the Rev. John Croes, who had departed this life since the last Convention.

The Bishop closed his address with a feeling and appropriate allusion to the death of Rev. Mr. Burnham, the melancholy intelligence of which had been communicated since the opening of the Convention.

The address having been concluded, the Convention then proceeded to complete its organization. The Committee on Testimonials reported that certificates from 31 churches were correct, and the roll of lay deputies was called, 68 persons answering to their names. The Convention then proceeded to choose a Secretary, when the Rev. Andrew Bell Patterson was unanimously chosen.

The Bishop asked to be relieved from any further responsibility imposed upon him by Canon 1st of the Diocese, which read as follows:

On or before the day of meeting of Convention, it shall be the duty of the Bishop, or if there be no Bishop, of the President of the Standing Committee, to give to the Secretary of the Convention a certified list of the names of Clergymen canonically resident in the diocese, specifying the instituted ministers and others entitled to seats and votes in Convention.

The subject was referred to a Committee to consider the propriety of repealing the canon or substituting another in its place.

The Chair reported the Committee on Rules to consist of Rev. Mr. Dunn and D. B. Ryall.

EVENING SESSION.—The Convention met pursuant to adjournment, when the minutes of the previous session were read and approved. The Committee on that subject reported the rules of last year, which were adopted, with a single amendment of the 8th rule, striking out the words, "and considered as the previous question."

Applications for admission into union with this Convention were received from Grace Church, Elizabeth Port, and Trinity Church, Middletown Point, and referred to a Committee.

On motion,

Resolved, That a Committee of five be appointed to report to this Convention on the efficacy and working of the present organization of the Diocesan Missions, suggesting such action on the part of this Convention as may appear to them calculated to give greater vigor and more security to our Missionary operations, and that the Trustees of the offerings be desired to give them whatever information they may require.

The Committee consists of Rev. Mr. Boggs, Judge E. B. D. Ogden, and Dayton J. Canfield.

The Convention then adjourned to 9 o'clock Thursday morning, when, after morning prayer, the Convention proceeded, according to the rules of order, to the elections. The balloting for the Standing Committee was arrested, however, by the vote of the Rev. Mr. Frost, an officer in Burlington College, being challenged by the Rev. Mr. Starr, of Trenton, who was desirous that the election should not proceed until the report of the Committee upon the alteration of Canon 1st was acted upon, and contended that Mr. Frost was not entitled to a vote. This led to an animated discussion, the Chair permitting the largest freedom of debate, though it was entirely out of order according to the rules of the Convention. A motion was finally made to suspend the rule of order, to allow the Committee above referred to to report, which was lost, and the elections proceeded and resulted as follows, viz:

FOR THE STANDING COMMITTEE.

Of the Clergy—Rev. H. Finch, R. C. Moore, M. H. Henderson, J. A. Williams.

Of the Laity—J. J. Spencer, C. C. Stratton, J. C. Garthwaite, E. B. D. Ogden.

DEPUTIES TO THE GENERAL CONVENTION.

Of the Clergy—Rev. J. D. Ogilby, D. D., E. D. Barry, D. D., Clarkson Dunn, J. L. Watson.

Of the Laity—D. B. Ryall, J. W. Miller, R. B. Aertsen, D. Babbitt.

SUPPLEMENTAL DEPUTIES.

Of the Clergy—M. H. Henderson, J. A. Williams, Alfred Stubbs, R. H. B. Mitchell.

Of the Laity—J. W. Condit, J. J. Chetwood, J. V. Hoffman, J. W. Wakefield.

The Committee on that subject reported adversely to any alteration in Canon 1st, from which the Bishop wished to be relieved; when a protracted debate ensued between Ex-Governor Stratton, Hon. W. A. Duer, Judge Ogden, D. B. Ryall, Esq., Rev. Mr. Starr, and others.

A substitute was then proposed, to the effect that the Secretary, instead of the Bishop, furnish the Convention with a list of clergymen canonically resident in the Diocese, specifying the instituted ministers and others entitled to seats and votes in convention, which shall be referred to a Committee who shall report upon its accuracy; which was adopted.

In the afternoon, after the remainder of the usual business of the Convention was disposed of, and just as it was about to adjourn, the Rev. Mr. Sherman, who had made himself somewhat conspicuous in various attempts to introduce some resolutions touching the Episcopal Fund, rose, he said, to offer a resolution, which he would preface by going into a historical account of the Episcopal Fund. He was called to order, but the Bishop desired that he might proceed, when he read largely from various Journals of the Diocese, selecting such portions as suited his taste, and omitting others. After concluding his remarks, and before offering his resolution, Mr. Halsted of Trenton, whom it will be remembered was prominent in the last Convention in the matter of impeaching his Bishop, called for the Report of the Committee that had been appointed to investigate the condition of the Episcopal Fund, and said he had come to the Convention on purpose to look into this matter. He was informed that the report of the Committee had been made, approving of the Securities of the Episcopal Fund, which had been unanimously accepted, and so the wind was taken out of his sails.

The Bishop then arose, and said that a member of the Convention had appointed himself Historiographer of the Episcopal Fund, and had attempted to give an account of it, which proved to be more of a poetical account than a historical one. He said he would give the Convention facts, as he dealt in nothing but facts. He read largely from the Journals, and spoke on the subject about half an hour, enchaining his auditors with one of his happiest and most brilliant efforts. It wts worthy the eloquence of Chrysostom, and must have confounded his enemies. Any reasonable person who had doubted the Bishop's veracity in regard to this subject, must have been overwhelmingly convinced that there was no desire on the part of the Bishop or any of his friends to keep any thing back, but on the contrary to lay everything touching this matter open to the inspection of the Convention. After the Bishop concluded, a motion was made and carried to adjourn. After the usual devotions by the Bishop, the Convention adjourned, sine die.

For the above account we are indebted in part to the Newark Daily Advertiser, but for the principal portion to a lay friend who was present.

INSTITUTION.—On Sunday, May 26, (Trinity Sunday) the Bishop instituted the Rev. Benjamin Franklin into the Rectorship of St. Paul's Church, South Trenton.—Morning Prayer was read by the Rev. R. I. Germain, Principal of St. Mary's Hall, and the Holy Communion administered by the newly instituted Rector. The Bishop preached the sermon.—*Missionary.*

PENNSYLVANIA.—At the request of several subscribers, we append the followihg list of clerical and lay votes on the question of laying Mr. Wright's preamble and resolution on the table.—

CLERGY.

AYES.—Right Rev. Alonzo Potter, D.D., LL D.; Revs. Messrs. Beasley, Bourns, Bowman, D.D., Buchanan, Carmichael, D.D., Childs, Clark, Clay, D.D., Clemson, Coleman, D.D., Cooley, Crumpton, Davis, Diehl, Dorr, D.D., Douglass, Deake, Ducachet, D.D., Durborow, Elsegood, Evans, Field, Hare, D.D., Hilton, Hopkins, Howe, D.D., Jones, Leaf, Long, Lyman, Montgomery, Morris, Morton, D.D., Natt, Odenheimer, Ogilby, Rodney, Russell, Shannon, J.R. Smith, J.H. Smith, R. Smith, Spackman, Tullidge, Van Pelt, Weld, Woodward, Wyatt, and Yarnall —50.

NOES.—Revs. Beatty, Bull, D.D., Clark, Fowles, Hall, Hazlehurst, Hirst, Miles, Miller, Newton, Quick, Stem, Trapier, Vaughan, D.D., Wiltberger, —15.

Declined Voting.—Revs. Clotworthy, Goddard, Harris, Marsden, Mendenhall, Stevens, D.D., Thompson, Winchester.—8.

LAITY, (VOTING BY CHURCHES.)

AYES.—*Philadelphia County:* St. Peters, Philad. Christ, do; St. James, do: St. Paul's, do; St. Stephen's, do; Grace, do; Ascension, do; St. Luke's, do; St. Mark's, do; Redemption, do; All Saint's, do; Gloria Dei, do; Evangelists, do; St. Matthew's, do; St. Bartholomew's, do; Messiah, Port Richmond; St. James the Less, North Penn Township, St. Mary's, West Philadelphia; St. Mark's, Frankford; St. Luke's, Germantown; St. David's Manayunk.—Trinity, Pittsburg; Christ, Reading; St. Paul's, West Whiteland Township, Chester County; Christ, Danville; Christ, Meadville; Calvary, Rockdale; St. James', Lancaster; Christ, Leacock; Bangor ch., Churchtown, Lancaster county; All Saints,' Paradise, do; St. James, Muncy; Grace, Honesdale; St. John's, York.—Total, 34.

NOES.—*Philadelphia County:* St. Andrew's, Phil. St. Philip's, do; Advent, do; Epiphany, do; St. Jude's, do; Emmanuel, do; St. Andrew's, Pittsburg; St. Stephen's, Wilkesbarre.—Total, 8.

Divided.—Church of the Mediator, Philad.—*Banner.*

The Consecrations of the Church of St. James the Less, and St. Mark's, Phila. will be noticed next week.

MARYLAND.—*Convention.*—We are indebted to the Comercial Advertiser for the report of the proceedings in this Convention, not having received ous information from a private source in season.

The sixty-second annual Convention of the Protestant Episcopal Church, Diocese of Maryland, assembled yesterday morning at nine o'clock in St. Paul's Church, Charles street, a very large number of the clergy and of the lay delegates being in attendance. The convention sermon was then delivered by the Rt. Rev. William Rollinson Whittingham Bishop of the Diocese, taking for his text the latter clause of the 33d verse of the 10th chapter of the Acts of the Apostles; "Now therefore are we all here present before God."

Dr. Colburn was, on motion, unanimously re-elected secretary. The chair re-appointed John H. Alexander, Esq., assistant secretary.

The annual address was delivered by the Bishop, which contained much interesting matter connected with the church. His closing remarks were—"the number of youths under instruction at the several seminaries is 500. Altogether, the condition of the church affords great encouragement and hopeful anticipations for the future."

In the afternoon Judge Chambers submitted the following:

Resolved, That so much of the Bishop's address as referred to a cerrespondence had between him and the rector and vestry of Christ Church be referred to a committee of seven, to consist of four ministers and three lay delegates, to be elected by ballot.

The reading of the correspondence was called for from which it appears that in March last the Bishop sent a letter to the Rector of Christ Church, Dr. Johns, setting forth that he (the Bishop) had not received any invitation from the rector to visit his church and as three years had elapsed since his last episcopal visit, in accordance with the canons of the Church he notified the rector that he would, on a certain Sunday, visit Christ Church for the purpose of examining into the affairs of the same, performing divine service, preaching and confirming such persons as might be presented; and farther, that he should expect to administer the holy communion—the collection at the offertory to be for the diocesan board of missions.

To this letter the rector of Christ Church sent one in reply saying that while he would be happy to have the Bishop visit his church and administer the rite of confirmation, he felt bound to deny his right to administer the communion and appropriate the offertory to the funds of the diocesan board of missions, on the ground that the Bishop had no warrant for so doing, either by the general canons or in the rubrics of the Church, and that such an exercise of power would be in conflict with his rights as a presbyter of the Church.

With regard to that portion of the Bishop's letter complaining that he had not been invited to visit Christ Church, Dr. Johns replied that inasmuch as one of the canons made it the duty of the Bishop to visit every church in his diocese, at least once in three years, he had deemed it his duty to await the pleasure of the Bishop.

The Bishop, in answer to this letter, notified the Rev. Dr. Johns that inasmuch as his right to administer the communion had been denied, he therefore revoked his notice to visit Christ Church. A letter was also read from the vestry of Christ Church, informing the Bishop of their intention to lay the whole matter before three Bishops of the Church for investigation, according to the canons of the church, charging the Bishop with having violated the law of the Church, which makes it the duty of a Bishop to visit every church in his diocese at least once in three years.

The reading of the correspondence having been concluded, the resolution submitted by Judge Chambers was adopted, and in accordance therewith the convention proceeded to ballot for a committee, whereupon the following gentlemen were elected to compose the same; On the part of the clergy—Rev. Dr. Atkinson, Rev. R. Killin, Rev. C. R. Nelson, and Rev. J. A. McKinney. On the part of the laity—Judge Chambers, Hugh Davy Evans and R. Potts.—Adjourned.

Second Day—*Morning Session.*—The order of the day, the election of the standing committee of the diocese, was announced by the chair, and the convention proceeded to ballot. Standing committee for the Western shore, the Rev. Dr. Wyatt, Rev. Dr. Atkinson and Rev. Mr. Pinkney were elected.

For the Eastern shore the Rev. R. W. Goldsborough, Rev. John Owen, Rev. John Crossdale.

But three persons having ben selected for the Western Shore, the Convention proceeded to ballot for another member to complete thet portion of the committee, but the ballot resulting without an election being made, a third ballot was ordered.

Delegates to General Convention—Rev. Drs. Wyatt and Atkinson, Rev. Mr. Wiley, and Rev. Dr. Mason were elected clerical delegates, and H. D. Evans, J. M. Campbell, Judge Chambers and Dr. Williams elected lay delegates.

Mr. Potts submitted a resolution to the effect that the vestry of Christ Church be requested to furnish the special committee the correspondence between the Bishop and the Rev. Dr. Johns; with a copy of the letter written to the three bishops.

This proposition gave rise to considerable debate. Mr. Evans contended that the Convention had no right to make svch a request, and that the paper alluded to had nothing to do with the matter before the committee.

Dr. Johns remarked that he trusted the committee would be allowed to have the letter which had been written to the three Bishops of the Church, in order that they might have all possible light thrown upon the subject.

The course pursued by the vestry of Christ Church had been prompted by no other consideration than a sincere desire to have the point of church law, involved in the difficulty which had arisen, settled at once. The impression had gone abroad that his action had been somewhat discourteous to the Bishop. This was not so. The Bishop from his sense of duty pursued a course which, he (Dr. Johns,) also from a sense of duty, had felt constrained to oppose—all that had been done was with the simple view of having the matter settled, so that all difficulty might in future be avoided.

Judge hambers submitted a substitute for Mr. Pott's reeolution, purporting that inasmuch as Dr Johns had expressed a desire that the letter addressed to the three Bishops should go before the committee, that the vestry of Christ Church should be requested to lay the same before the committee, together with the answer to the same, if any had been received. This resolution was adopted.

Rev. Mr. Killin here stated that the letter of the rector and vestry of Christ Church, directed to the three Bishops, had been received by the committee, and moved that it be read.

The letter in question was directed to the Right Rev. Manton Eastburn, Bishop of Massachusetts; Rt. Rev. Alfred Lee, Bishop of Delaware; and the Rt. Rev. Alonzo Potter, Bishop of Pennsylvania.

The letter sets forth the circumstances of the case, and charges the Bishop of this diocese with having expressly violated the general canon of 1832, in not visiting Christ Church for a period of three years, to the great detriment of the congregation, depriving a large number of candidates for confirmation of an opportunity to receive that holy rite.

Hon. James Carroll, of the vestry of Christ Church, stated no answer had been received from the Bishops to whom the letter had been addressed.

At this stage of the proceedings the convention adjourned.

Afternoon.—On a 4th ballot, Rev. Mr. McKonney was elected on the Standing Committee. A debate arose on the petition of St. Peter's Parish, Talbot Co., to be admitted into convention—referred—adjourned.

THIRD DAY—MORNING SESSION.—Rev. Anthony Ten Broeck was nominated by the convention as an additional trustee of the General Theological Seminary.

H. D. Evans, Esq., submitted a resolution authorizing the delegates to the General Convention to fill any vacancy which may occur in their body. Adopted.

The Rev. Dr. Atkinson, from the special committee, to whom was referred that part of the Bishop's referring to the revocation of his notice of visitation to Christ Church, Baltimore, with the correspondence relative thereto, submitted the report of the committee. The report reviews the canons and rubrics referred to in the correspondence, and from an examination of the powers given to the Bishops by their succession from the Apostles, and by the canons of the Church, the committee come to the conclusion first, that the terms "priest" and "minister" in the rubric of the communion service, are used inclusively, and not exclusively of "bishops," who are both priests and ministers, and that the bishop has a right to preach and administer the sacraments in all parts of his diocese, and that if there be any church in which he has not the right to preach and administer the sacraments, then he has no episcopal jurisdiction over that church. The committee recommend the adoption of the following resolutions, from which the whole scope of their report may be gathered.

Resolved, As the sense of this convention, that a Bishop in order to the exercise of his episcopal functions, possesses the right on occasions of canonical visitations, to control the services, and to take to himself portions of them as he may think proper.

Resolved. That this principle was recognized and settled, as the law of the diocese of Maryland, by the decision of the tribunal which the law of the diocese had constituted for the decision of ecclesiastical questions, and from the decisions of which tribunal no law of the Church recognized any appeal.

Resolved, That the course of the Bishop of this diocese, in revoking his notice of a visitation to Christ Church, Baltimore, was the wise and judicious exercise of a discretion canonically vested in him, in a spirit of Christian prudence and forbearance which does him honor.

The Rev. R. S. Killin, on the part of himself and Richard Potts, Esq., as a minority of the committee, also submitted a report. The report like that of the majority, reviews the ground covered in the contested point, but comes to the opposite conclusion that neither the canons of the Church nor the rubrics of the Prayer Book give any such right to the Bishops, or impose any such obligations upon the presbyter as has been claimed in the present case. The following resolutions were reported by the minority of the committee:

Resolved, That on occasions of Episcopal visitations the Bishop as a matter of right cannot claim other than the performance of those functions peculiar to the Episcopal office, as specially indicated by the canons and rubrics relative thereto.

Resolved, That the action of the Court in the case of the Rev. J. Trapnell, Jr., does not decide any point involved in the subject now before (and therefore has no binding force on) the members of tnis diocese, in reference to the point in controversy.

Resolved, That the Bishop had not sufficient reasons for declining to keep his appointment for confirmation at Christ Church at the time fixed by his letter aforesaid.

R. S. Coxe, Esq., of Washington, submitted as a substitute for the resolutions reported by the majority of the committee, the following.

Resolved, That whereas the differences of opinion which have unfortunately occurred between the Rt. Rev. Bishop of this diocese and the rector of Christ Church in the city of Baltimore in relation to their respective claims, involve matters not known to have ever been authoritatively decided on in the Protestant Episcopal Church of the United States, or to have been determined by any legislation of the Church, and inasmuch as there appears to exist a great diversity of opinion upon the points of controversy, which it is important to the interests and harmony of the Church should be definitely settled; therefore the Convention respectfully refer the subject to the General Convention of the Protestant Episcopal Church, with an earnest request that such measures be taken in the premises as shall preclude the recurrence of these unhappy controversies.

The question was then taken on the substitute without debate, and it was rejected by the following vote: Clergymen, yeas, 19. nays, 58. Laymen, yeas 24, nays, 45.

The Rev. Stephen G. Gassaway, rector of Christ Church, Georgetown, D. C., then took the floor and expressed his great regret that the substitute, offered by Mr. Coxe, which by referring the matter to the Ceneral Convention would have given to both sides a fair and equal hearing, and which was the olive branch held out by the minority, had been rejected.

The Rev. gentleman then went into an extended examination in support of the minority report of the whole ground involved in the point in contest. The testimony and opinions of the ancient Fathers, the usages of the Church, the rubrics and the services of the Prayer Book, and the circumstances connected with the revision of the Prayer Book and the introduction of the Episcopate into the Church in this country, were all examined and reviewed in a series of remarks occupying about two hours in their delivery.

Judge Chambers renewed his suggestions that the convention should proceed to vote without farther debate, which being agreed to, the ayes and noes were called on the first resolution reported by the majority of the committee, when it was adopted by the following vote:

	Yeas	Nays.
Clergymen,	64	18
Laymen,	43	20

The second resolution of the majority of the committee was then taken up, and after some remarks from the Rev. Mr. Morsell in opposition to its passage, the vote was taken and it was adopted by the following vote:—

	Yeas.	Nays.
Clergymen,	59	15
Laymen,	35	6

The third resolution was then taken up and adopted by the following vote.

	Yeas.	Nays.
Clergymen,	52	3
Laymen,	34	3

During the discussion of the reports and the action of the Convention thereon, the Rev. Dr. Wyatt was in the chair, the Bishop having called him to it before the reports were submitted.

AFTERNOON SESSION.—Mr. Simms of Alleghany submitted a resolution setting forth that the conduct of the Rev. Dr. Johns and of the vestry of Christ Church, in addressing the letter to the three Bishops, merited the censure and rebuke of the Convention.

The chair decided that the resolution was not in order, on the ground that the Convention was not competent to pass the censure proposed by it-

Mr. S. then appealed from the decision of tho chair, and the chair, on a division of the House, was sustained—yeas, 51, nays, 39.

The cannon reported by the committee relating to the better support of clergymen was taken up and passed.

The second canon reported by the committee, "Of the maintenance and extension of religious worship and instruction," was taken up and passed after some amendment.

The Bishop announced, in accordance with the 8th canon, the following nominations for the "Ecclesiastical Court of the Diocese." *For the Western Shore*—Rev. Messrs. J. R. Keach, Hugh J. Harrison, and H. Williams, and Alexander M. Marbury. *For the Eastern Shore*—Rev. Messrs. J. Spencer, C. F. Jones and H. Brown. The nominations were confirmed.

The committee on parochial contributions reported the total amount of contributions received by them to be $555,78.

A number of other matters were then acted upod after which the convention adjourned *sine die;* the usual religious exercises being first observed, prayer by the Bishop, and the members chanting the *Gloria in Excelsis.*

OHIO.—The Rev. A. M. Loutrell having been a second time presented for trial by the Standing Committee of the Diocese, was tried before an Ecclesiastical Court assembled on the 8th ult. in Cincinnati, and found guilty of all the charges embraced in the presentment. The opinion of the Court was unanimous that he should be deposed from the ministry. The Bishop has approved the opinion, and has accordingly deposed him.—*Western Episcopalian.*

KENTUCKY.—The Bishop visited Ascension Church, Frankfort, on Whitsunday, the 19th May—preached morning and afternoon, and confirmed 35 persons, making 55 within the year. The service was read and the candidates were presented by the Rev. John N. Norton, Rector.

A large and beautiful Church is now in course of erection for this parish, the whole expense being borne by one benevolent individual. The seats are to be free—a "House of Prayer" for all people.

[*Banner.*

THE EPISCOPAL RECORDER is fractious at the lamentable result of the *concerted* action, stated elsewhere, in the Pennsylvania Convention; and in consequence, and in default of some more tangible object, berates us for our notice of the decease of the *Berean.* We have prepared a few words of comfort, which, however, must lie over till next week, as we wish to let our readers have the pleasure of perusing its entertaining tirade.

MR. SAMUEL ROBINSON, at the office of the "Banner of the Cross," Philadelphia, has been appointed Agent of "The Churchman" in that city.

To Correspondents.

The notice of St. Paul's Church, Augusta, shall have an early insertion.

We thank our brother for his partial reply as to the authors of the hymns mentioned in our last, which will be inserted in our next.

"A Layman," is received.

"R. P. W's" verses were not received before.

Married.

In the Church of the Holy Cross, Troy, on the 29th inst., by Rev. C. Clapp, Rev. S. M. HASKINS, Rector of St. Mark's Church, Williamsburgh, to SARAH BIRD, daughter of Hon. H. Knickerbocker, of Schaghticoke.

May 1st, at St. Mary Magdalene, Lincoln, D. BABINGTON RING, Esq., of the Middle Temple, London, Barrister at Law, to HARRIET ANNABELLA, only daughter of the late Wm. Petch Kime, Esq., of Louth, Lincolnshire, and of East Bank House, near Sheffield, and neice of Mr. Joseph Nowill, Senior, New York, N. A.

Notices.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
REV. J. F. SCHROEDER, D. D., Rector.

Course of Sunday evening Lectures, on the Reformers of the Church of England.

Lect. V, (on Sunday, June 9th,) *The Persecution by Qneen Mary.*

Service at 7 P.M.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society, will be held in the Sunday School Room of the Church of the Ascension, on Monday evening, 10th instant, at half-past 7 o'clock.

THOMAS P. CUMMINGS, Rec. Sec'y.

New York, June 8, 1850.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Regular Meeting of the Board of Managers will be held on Tuesday forenoon next, the 11th inst., at 5 o'clock, at the Depository, No. 20 John street.

WILLIAM H. BELL, Secretary.

New York, June 8th, 1850.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
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" Charles H. Halsey.	" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary.

THE PROTESTANT EPISCOPAL TRACT SOCIETY

A Regular Meeting of the Board of Trustees will be held at the Depository, on Tuesday next, the 11th inst., at 5½ o'clock, P. M. D. HUBBELL HOYT, Sec'y.

The Society has just issued Tract No. 203. The Ministry of the Church, a conversation between a Churchman and Methodist, 14 pages. 204, An Escape from Darkness to Light, by a plain man, 38 pages.

New York, June 8th, 1850.

☞ The stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the S. School Room of St. John's Chapel, in the city of New York, at 6 o'clock, P. M., on Wednesday the 26th day of June, A. D. 1850.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

The Annual Meeting will be held in St. Thomas's Church, in this city, on Tuesday evening the 25th inst., at 7 o'clock.

The Annual Sermon will be preached the same evening. Divine service to commence at 8 o'clock. By order

3t A. BLOOMER HART, Rec. Sec.

FAMILY SCHOOL
For the Education of young Ladies, New Hartford, Oneida County, W. N-Y.

The summer term of this Institution, will open on the 6th of May, 1850. Application may be made to Rev. Dr. Proal, at Utica; or to Miss Mary Proal, Principal, at New Hartford.

The number of pupils is limited to a strictly FAMILY SCHOOL.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 28th inst, viz:

A lady half 75; "Sigma," Detroit, Mich., 6; Female Missionary Society, St. Andrews, Mt Holly, N J, 33 50; Officers St John's ch, Elizabethtown, N J, half 4 43; Ch of the Mediator, N Y, 172 65; Christ Church, Meadville, Pa., 12; Mrs C R Stark, St Mathews, Pa, L C, 1; total, $230 33.

THOMAS N. STANFORD, Treas.,
New York, June 8th, 1850. 137 Broadway.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipts of the following sums since May 8th:

Collection at the Church of our Saviour, for books, 2 08; ditto, Mission, 13 93; Francis Bourne, annual, 1850, 5; Oswell Cammann, annual, 1859, 5; collection at the Ch of the Holy Comforter, for books, 5 76; ditto, Mission, 6 33; Wm Van Norden, (donation), 5; Wm G Pegshim, do 1; a lady, through Jas R Swords, 5; collection at St Thos Church, N J, 44 10; Box, ship "Silas Holmes," 7 1; total, $118 21.

E. M. DUNCAN, Treasurer.
New York, June 4, 1850. 114 Wall-st.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 28th inst.

St Peter's Church, Peek's Kill, Rev George S Gordon, 8; Christ ch, Pompet, Conn, Rev Roswell Park, 3; Grace ch, South Oyster Bay, Rev Joseph W McIlvaine, 3; Christ ch, Tarry Town, Rev W Creighton, DD, 16; St Paul's ch, Tompkinsville, Staten Island, Rev Gordon Winslow, 15 34; Rev I L Breck, St Paul, Minesota, (a donation), 10; total, $55 34.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, June 8th, 1850. 20 John street.

THE SAILOR'S MISSION.

The undersigned thankfully acknowledges the receipt of $5 from T P Cummings; 10 from Mr Hale, through Chas Ely; 5 from John Neilson, Jr, and 2 from a Communicant for the purchase of books for the Library of the Floating Church of the Holy Comforter. Donations for this object in the plan of our missionary work, are always timely, and may be left at Messrs Stanford & Swords, Broadway.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

June 8

NASHOTAH MISSION.

The undersigned gratefully acknowledges the following receipts:

An Offering of the Church of the Annunciation, Rev S Seabury, DD, Rector of the same, 90 98; from N A N, New York, 10; from the children of St Paul's S School, N Y, for the support of a Divinity Student, 22.

JAMES LLOYD BRECK,
June 8, 1850. For the Nashotah Mission.

Advertisements.

KEBLE ON MATRIMONY.

D. APPLETON & CO: Have Just Published, "Against Profane Dealing with Holy Matrimony, in regard of a Man and his Wife's Sister." A tract for all Churchmen and Churchwomen—by the Rev. John Keble, A. M.

DR. PUSEY ON THE SUPREMACY.

D. APPLETON, & CO. Have Just Imported "The Royal Supremacy Not an Arbitrary Authority, but Limited by the Laws of the Church, of which Kings are members"—by the Rev. E. B. Pusey, D. D. 8vo, $1 87: Also just Imported, "Sermons on the New Birth of Man's Nature"—by William Wilberforce, A. M. 8vo, $2 25. "Sermons Preached by the Rev. Henry Hughes, A. M." 8vo, $3. "Occasional Sermons Preached in Westminster Abbey," by Charles Wordsworth, D. D. 8vo, $8 25. "An Apology for the Septuagint, in which its Claims to Biblical and Canonical Authority are briefly Stated and Vindicated"—by the Rev. E. W Grinfield, M. A. 8vo, $1 50.

TEXT BOOK OF MEDIÆVAL GEOGAPHY AND HISTORY.

D. APPLETON & CO. Publish This Week, "*Hand Book of Mediaeval Geography and History*"—by Wilhelm Putz, Principal Tutor in the Gymnasium of Duren. Translated fro the German by the Rev. R. B. Paul, M. A., Vicar of St. Augustine's, Bristol, and late Fellow of Exeter College, Oxford.

HEADS OF CONTENTS.

I. Germany before the Migration. II. The Migrations of the Middle Ages. *First Period*—From the Dissolution of the Western Empire to the Accession of the Carlovingians and Abbasides. *Second Period*—From the Accession of the Carloviginians and Abbasides to the First Crusade. *Third Period*—The Age of the Crusaders. *Fourth Period*—From the Termination of the Crusade to the Discovery of America. One volume, 12mo, 75 cents.

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

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EDUCATION.—A Lady whose Course of Instruction comprises English, French, Italian, Piano Forte: Singing and Drawing, wishes for an engagement as Governess, Address A D X, at this Office.
1t

TRACTS FOR THE CHRISTIAN SEASONS.—Tracts for the Christian Seasons, in 17 parts. Part 1, Advent; 2, Christmas; 3, Epiphany; 3 & 4, Lent; 6, Holy Week; 7, Easter; 8, Whitsuntide; 9, 10, 11, 12, 13, 14, Trinity; 15, 16 & 17, Holy Days.

Just published, in connection with J. W. Parker, of Oxford and for sale by STANFORD & SWORDS,
137 Broadway.

Poetry.

[From the Providence Daily Journal.]

Address to the Mummy.

Lines suggested while gazing at Mr. Gliddon's exhibition at Mechanics' Hall.

Oh wert thou e'er a thing of life,
Mingling in earth's unhallowed strife?
Upon that calm, unmoving brow,
Did thought e'er gleam and feeling glow?
And can it be that thou wert fair
'Mong Egypt's girls of beauty rare—
That thou wert e'er a child at play,
To laugh and sing the live-long day;
Or e'er on one to sweetly smile
Who fondly woo'd thy heart the while?
As oft ye sought the sunny glade
Or rested 'neath the palm tree's shade?
Long ages since have passed and gone,
But still the stream is rolling on.
Did'st thou e'er wander by its side,
To view the Nile's majestic tide;
Or stroll upon the burning strand,
To mark Orion's golden band,
Assembled with the myriad throng
To hear the boatman's silvery song;
As upward through the starry sky
The mystic Sirius rolled on high?
Oh what would we not give to know
One deed of thine so long ago!
Or learn how kings the sceptre swayed,
And thus the might of power displayed;
One mandate from a monarch's throne
Carving his deeds on sculptured stone,
Whilst tow'ring pyramids remain
To prove his long and glorious reign.

We wish once more to hear thee speak,
To see the blush upon thy cheek,
And learn what mummy art so strange,
Thy form could thus preserve from change;
For though we see the hue of death,
He left not here his blighting breath—
Nor "time's effacing fingers" yet
Have dallied with thy locks of jet.

And yet we feel 'tis well for thee
So deaf and dumb and blind to be,
For should'st thou here to life awake
And one quick glance around thee take,
Back to thy tomb, thou fain would'st shrink,
Or deep in Nubian sands would sink,
To hide thee from our curious gaze,
Who boast of learning's golden days.
Thou did'st not think in those bright hours,
When dancing in thy sunny bowers,
To be thus wafted by the breeze
To distant lands across the seas;
To lands whose names were even then
Unknown to Egypt's wisest men.
Three thousand years have shed their light,
In glorious beams upon the night
Which veiled the land that gave thee birth,
And deeply shadowed all the earth.
But though these beams have brightly shone
On other lands, they've shunned their own;
They linger not upon her shore,
And Egypt's glory is no more.

But science now her heavenly rays
Is shedding on these halcyon days.
When Art her seat of Empire made
On Afric's soil, and proudly swayed
Her sceptre in this loved retreat,
While Greece and Rome were at her feet,
Those works so long unknown to fame,
Their authors still without a name,
Those richly carved and fretted walls,
With vaulted roof and Doric halls,
Those curious doors of massive mould,
Will learning's magic keys unfold;
Emblazoned, too, those lofty domes
And ponderous hieroglyphic tomes,
And with her hand their praise enroll
Upon a bright enduring scroll.

Selected Matter.

From the Quarterly Review.

Leopardi as a Poet.

When we regard Leopardi in his character of a poet—in which no Italian of the present generation, we conceive, except Manzoni even approaches him, and he in a different order, and perhaps but in a single piece—it is not difficult to perceive that he was endowed in a peculiar degree with most of the faculties which belong to the highest excellence. We shall note two exceptions. The first is the solid and consistent wisdom which can have no other foundation in the heart of man than the Gospel revelation, without which, even while we find the poet to be an enchanter, we cannot accept and trust him as a guide: and of which Wordsworth is an example probably unequalled in our age, and unsurpassed in any age preceding ours. Nor let it be said that this is not properly a poetical defect; because the highest functions of the human being stand in such intimate relations to one another, that the want of any one of them will completely prevent the attainment of perfection in any other. The sense of beauty enters into the highest philosophy, as in Plato. The highest poet must be a philosopher, accomplished, like Dante, or intuitive like Shakspeare. But neither the one nor the other can now exist in separation from that conception of the relations between God and man, that new standard and pattern of humanity, which Christianity has supplied and. Although much of what it has indelibly impressed upon the imagination and understanding, the heart and life of man, may be traceable and even prominent in those who individually disown it—although the splendor of these disappropriated gifts may in particular cases among the very greatest of the signs and wonders appointed for the trial of faith—there is always something in them to show that they have with them no source of positive and permanent vitality; that the branch has been torn from the tree, and that its life is on the ebb.

There is another point in which Leopardi fails as compared with the higher poets. He is stronger in the reflective than in the perceptive, or at any rate than in the more strictly creative powers. Perhaps these latter were repressed in their growth by the severe realities of his life. It is by them that the poet projects his work from himself, stands as it were completely detached from it, and becomes in his own personality invisible. Thus did Homer and Shakspeare perhaps, beyond all other men: thus did Goethe: thus did Dante when he pleased, although his individuality is the local centre, so to speak, of his whole poem; which is only to say in other words that by this gift the poet throws his entire strength into his work and identifies himself with it; that he not only does, but for the time being is, his work, and that then, when the work is done, he passes away and leaves it, it is perfect in its kind, and bears no stamp or trace of him—that is of what in him pertains to the individual as such, and does not belong to the general laws of truth and beauty. Thus all high pictorial poetry is composed: thus every great character in the drama or romance is conceived and executed.

It is the gift of imagination in its highest form and intensity which effects these wonderful transmutations, and places the poet of the first order in a rank nearer to that of creative energies than any thing else we know. Next perhaps to him comes the great intuitive discoverer. These are the privileged children of Nature, who walk a royal road, and constitute the signal exceptions to that broad and general law of human knowledge: *Homo naturæ minister et interpres, tantum facit et intelligit quantum de naturæ ordine re vel mente observaverit: nec amplius scit, aut potest.* (*Bacon, Nov. org. Aph. I.*)

Leopardi, though he had abundance both of fancy and of imagination, either was not possessed of this peculiar form of the latter gift or had not developed it: his impersonations are beautiful, but rather after the manner of statues: they have just so much of life as is sufficient to put his metaphysical conceptions in motion; but we always seem to discover his hand propping them up and moving them on: they have not the flesh and blood reality: he is eminently a subjective poet, and the reader never loses him from view. But he is surely a very great subjective poet, and applies to his work, with a power rarely equalled, all the resources of thought and passion, all that his introspective habits had taught him: he has choice and flowing diction, a profound harmony, intense pathos; and he unites to very peculiar grace a masculine energy and even majesty of expression which is not surpased, so far as we know, in the whole range of poetry or of eloquence, and which indeed gives the highest evidence of its prerogative by endowing sentiments, now become trite and almost vulgar through use, with perfect freshness of aspect and the power to produce lively and strong impressions. His gift of compression, in particular, is one which seems not borrowed, for such things no man can borrow—they are marked "not transferable"—but descended or inherited from Dante himself.

Colonial Bishoprics.

TO THE EDITOR OF THE TIMES.

Sir, In the debate on the Pluralities Bill last night, Mr. Hume is reported to have said "that £100,000 had been raised by the Church for the purpose of sending bishops abroad to places where there was no population."

As no member of the House thought it worth while to correct the hon gentleman, perhaps you will allow me to set him right in one or two particulars. I fear, however, that I shall only increase the uncomfortable sensations with which he seems to regard the expenditure of money for any object whatsoever, when I inform him that he has considerably understated the amount raised by the contributions of churchmen towards the endowment of bishoprics in the colonies. The sum total collected for that purpose up to the present time is £150,000. Assuming, however, that it is not to the expenditure, but to the misapplication of so large a sum that Mr. Hume objects, assuming, also, that neither the library of the House of Commons, nor the printed returns which annually cost the country many times the amount of the income of all the colonial Bishops put together, furnish the necessary information, I venture to hope that the following statement will serve to relieve his uneasiness on this head:

Since the year 1842 eight colonial sees have been established without costing the country one farthing for their endowment. Omitting the see of Gibraltar, which was founded for the spiritual supervision of British congregations in the Mediterranean, and that of Victoria, on the coast of China, as having missionary operations in view, I will confine myself to a statement of facts respecting dioceses recently formed in British colonies.

The diocese of Tasmania (Van Diemen's Land) contains, by the last census, a population of 74,775, with 50 clergymen. That of Fredericton, comprising the whole of the province of New Brunswick, contains a population bordering upon 200,000, and the number of clergy since the Bishop went out, has been increased from 30 to 50.

In the year 1847 three new dioceses were founded in Australia. Of these the diocese of Adelaide (South and West Australia) contained at the last census 44,717 persons, and there were 15 clergymen.

The population within the diocese of Melbourne (Port Phillip) and Newcastle (which comprises the northern counties of the New South Wales) can hardly be put at less than 100,000, and the number of clergy is about 40.

The European population of the Cape Colony is reckoned at 170,000, and the Bishop, who found on his arrival 12 or 13 clergymen, has already increased their number to upwards of 40.

The total population of these five dioceses, therefore, exceeds half a million, and it is rapidly increasing. I may add that the united incomes of the five Bishops amount to £4,266, 13s. 4d. Many persons are of opinion that the purposes to which the fund is applied are great and noble purposes, and not even Mr. Hume can complain of its expenditure as lavish or wasteful. He argues, however, that the charitable persons who have given so freely to build up the church in colonies where there is no population will not refuse to subscribe their money for the advancement of religion at home. I am very confident they will not. But this is not altogether the use which a generous man would make of the facts. Rather it is for those who believe that the colonies are uninhabited to bestow a double share of their bounty on the over-crowded parishes of their own country. It would, of course, be unreasonable, after what Mr. Hume has said, to look for his name among the contributors to the Colonial Church, but his argument entitles us to expect a liberal subscription towards the relief of the poor unendowed curates of this country, for whom he expresses so much sympathy.

I am, Sir, your obedient Servant,
ERNEST HAWKINS.

79, *Pall-mall*, *May* 2.

Mr. Grinnell's Arctic Expedition.

The expedition, which Mr. Henry Grinnell has so munificently fitted out for the relief of Sir John Franklin and his men, was to leave New York on its humane mission yesterday, May 22. This expedition consists of two vessels, ranked in the Navy as brigantines; the Advance of 144 tons, and the Rescue of 91 tons. Both vessels, as we learn from the Tribune,, have been put in the most complete order. Strengthened in every part, double-planked, protected from ice and cold, furnished with extra boats, spars, sails, &c., they are in every respect ready for the rigors and dangers of a Polar winter. All the charts, records of voyages, &c, which have any bearing upon the Arctic regions of the world, are on board. Appropriate clothing has been furnished in abundance for the men; and provisions of the best kind, and of a character suited to the climate, sufficient for three years, are on board. The whole is under the command of Lieut. Edwin S. DeHaven, an enthusiastic and excellent officer of the U. S. Navy, who has devoted much attention to the subject of Arctic voyages.

The Advance has a crew of fifteen men; the Rescue thirteen. Lieut. De Haven commands on board the former, and Passed Midshipman Griffin on the latter. With respect to the route to be pursued: Proceeding direct to Baffin's Bay, the ships will touch at Disco Island, a Danish whaling station, on the coast of Greenland, in lat 70°, where fresh water will be taken on board; they then sail north-westerly into Lancaster Sound, and through Barrow's Straits, with the intention of exploring an open sea which is supposed to exist between Parry's Islands and the Pole, spreading westward toward Asia. If they get through Barrow's Straits, and the ice will permit, they will go up Wellington Channel, or if that be closed, westward to Cape Walker and around Melville Island. Should they not be able to get westward in this direction, they will return to Baffin's Bay, and attempt to penerate at Jones's or Smith's Sounds—the latter is the extreme northern point of Baffin's Bay, in lat 79°. Should the vessel get into this supposed sea, and advance westward, they may, if deemed expedient, go into the Pacific through Behring's Strait, where they will communicate with our Pacific or East India Squadron, which will have orders to render all needful information and assistance. This is the general plan of the expedition; but Lieut. De Haven has discretionary power to alter this in any way which he may deem most conducive to the success of the enterprise. Wherever the vessels touch, the most rigid scrutiny will be made to discover any marks of Capt. Franklin's visit.

The New York Herald states that Mr. Grinnel has received a most interesting autograph letter from Lady Franklin, in which she expresses her gratitude to him for his disinterested exertions in search of her husband. In the same packet, she has enclosed a letter to Sir John Franklin, to be handed to him in the event of his being found. It is Mr. Grinnell's intention to proceed two or three hundred miles to sea with the expedition, returning in the pilot boat. May his philanthropic hopes be fulfilled to the utmost, and may he live to receive the thanks of those whme he shall have rescued by his noble enterprise.—*Boston Transcript.*

[From the Albany Daily State Register.]

HINTS TOWARD REFORMS, in Lectures, Addresses, and other writings: By HORACE GREELEY. New York: Harper & Brothers, 1850.

Mr. Greeley is a man of generous impulses, full of philanthropy, but looking forward to a regeneration of the social system by some new machinery to be developed for the first time in this age, and which was never hinted at in the teachings of our Lord and his Apostles. The luminous motto he has selected for his work is this:

"Listen not to the everlasting conservative, who pines and whines at every attempt to drive him from the spot where he has lazily cast his anchor. Every abuse must be abolished. The whole system must be settled on the right basis. Settle it ten times and settle it wrong, you will have the work to begin again. Be satisfied with nothing but the complete enfranchisement of humanity, and the restoration of man to the image of his God."

Now, analyze this, and it means absolutely nothing. It holds up a grand and indistinct idea to the mind, out of which we can extract nothing tangible. It sounds very much like the famous bill, "For giving every thing to every body."

And all Mr. G.'s system is just of this kind. There is much talk of "Brotherhood" and "the organization of labor," and "the ideal of a true life," together with an endorsement of divers strange *isms* of the day, but we would defy any body to read the book and tell us any rational plan it developes to relieve the amount of human misery over which it wails so dolefully. It has, throughout, the air of German transcendentalism—grand, cloudy, and indefinable. The only practical plan set forth is that of Fourier, whose system is fully unveiled in the tenth lecture. We should think, however, that the beautiful result of this experiment, wherever it has been tried, would have settled this question.

His plan for reforming the Navy is rather original. He condenses it into a single sentence, which he puts in emphatic italics.—"*Make the Navy Republican.*" Among the ways of appointing officers, one is for the crew to assemble by themselves, "and each giving his word of honor to render a true judgment," (positively his words!) they are to ballot for the best seaman, who is to receive a commission from the Department, and is transferred to the quarter deck. Now, we would ask any one with the slightest gleam of common sense, who has ever been at sea, and seen the class of men composing our sailors—the refuse of all nations—to imagine this republicanism in the forecastle!

The truth is, we have no sympathy with all this declamation; no admiration for Fourier or the Shakers, St. Simon or Robert Owen. We belong to the "everlasting Conservatives" to whom his motto refers. We have some respect for the record of 1800 years, and the hard earned experience of the wise and true hearted who have gone before us. We do not believe that the world has been asleep for 6,000 years, and that it is "the Mission" (to use their cant phrase,) of these "Social Architects" to awaken it. We have too much to do in the conflict of life, to trouble ourselves with the Visionary and Unreal. We are old fashioned enough to think that we cannot improve on the teachings of our faith; that the Gospel and the Church are the instruments for reorganizing society and renovating the social system, and we are willing to trust the work to them, aiding their advance as far as we can, and not attempting to be wiser than our Lord.

Advertisements.

JUST RECEIVED

FROM THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, a further supply of the following standard works:

D'Oyly and Mants' Bible, 3 vols, 8vo, calf.
Bishop Andrews' Private Devotions
(Dean Stanhope's Translation.)
Horne on the Psalms, 2 vols, 12mo.
Selection from Horne on the Psalms, 1 vol.
Catechetical Series, 1 vol.

—ALSO,—

"WHAT IS ROMANISM?" complete in one volume, including the part on Image Worship. Price 75ts.

N.B.—The concluding portion of this work in separate form, has been ordered for those who have purchased the first part, and is expected shortly.

"Scripture Manners and Customs," with numerous engravings, 1 vol, 12mo.

For sale by
D. DANA Jun., Agent,
June 1 — 20 John street, N. Y.

NEW VOLUME OF MANNING.—SERMONS by Henry Edward Manning, M.A., Archdeacon of Chichester, 3d vol, bound to match vol 1 and 2; 8vo, cloth, $1 25.

Just published by STANFORD & SWORDS,
137 Broadway.

WHAT A MOTHER CAN ENDURE; A story from the Flemish, 18mo, illustrated with nearly fifty elegant engravings on wood.

This is an excellent moral tale, by the celebrated Hendrik Conscience, and we are much mistaken if it do not prove as great a favorite here, as in the author's own country, and in England. Price 31ts.

Published by STANFORD & SWORDS,
139 Broadway.

TEACHER WANTED—A Teacher of French and Music, Piano and singing, in a school for young Ladies in the South West. A middle-aged Churchman would be preferred. None need apply unless fully competent, and satisfactorily recommended. Address "Ashwood" at this Office, where information may be had.
May, 1850.—tf.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

ORGAN MANUFACTORY, 548 PEARL STREET.

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of T[illegible] HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is h[illegible] &c.

(Signed,) "B. H. W[illegible]ON, *Sec'y and Treas.*
"JAS. G. H[illegible]NNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.
April 20, 1850,—tf

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certicates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices. tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner of Centre and River sts., Newark, N. J.
November 11.

MOUNT ALBAN, D. C.

THE next session of the Institute at Mount Alban will commence on Wednesday, May 1st. Applications for admission or for information respecting terms, course of study, &c., should be addressed "Rev. Anthony Ten Broeck, Georgetown, D. C."
April 20,—3t.

DOMESTIC SERVANTS.—Protective Agency (conducted by a Churchman,) at 66 Walker Street. The Clergy and Church Families generally, are respectfully solicited to *patronize* the "Protective Agency," which has been established expressly to supply "Private Families" with "carefully selected" servants—and efficient servants, (especially church-members,) with respectable situations.
Feb. 23 tf

BLACKWOOD'S MAGAZINE AND THE QUARTERLY REVIEWS.

Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which "*the end is not yet*," the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground between the hasty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treatises to be furnished by the historian at a future day. Whoever reads these periodicals, obtains a correct and connected account of all the important political events of the old world, as they occur, and learns the various conclusions drawn from them by the leading spirits of the age. The American Publishers therefore deem it proper to call renewed attention to the works they republish, and the very low prices at which they are offered to subscribers. The following is their list, viz.:

THE LONDON QUARTERLY REVIEW,
THE EDINBURGH REVIEW,
THE NORTH BRITISH REVIEW,
THE WESTMINSTER REVIEW,
AND
BLACKWOOD'S EDINBURGH MAGAZINE.

In these periodicals are contained the views, moderately, though clearly and firmly expressed, of the three great parties in England—Tory, Whig, and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Liberal. The "North British Review" owes its establishment to the last great ecclesiastical movement in Scotland, and is not ultra in its views on any one of the grand departments of human knowledge; it was originally edited by Dr. Chalmers, and now, since his death, is conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster," though *reprinted* under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage by this combination, of uniting in one work the best features of both as heretofore issued.

The above Periodicals are reprinted in New York, immediately on their arrival by the British steamers, on a beautiful clear type, on fine white paper, and are faithful copies of the originals, Blackwood's Magazine being an exact *fac-simile* of the Edinburgh edition.

TERMS.

For any one of the four Reviews,	$3,00	per annum.
For any two, do.	5,00	"
For any three, do.	7,00	"
For all four of the Reviews,	8,00	"
For Blackwood's Magazine,	3,00	"
For Blackwood and three Reviews,	9,00	"
For Blackwood and the four Reviews,	10,00	"

Payments to be made in all cases in advance.

CLUBBING.

Four copies of any or all of the above works will be sent to one address, on payment of the regular subscription for three—the fourth copy being gratis.

⁂ Remittances and communications should be always addressed, post-paid, or franked, to the Publishers.

LEONARD SCOTT & CO.,
79 FULTON STREET, NEW YORK,
Entrance 54 Gold st.

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon: Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following decriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

BOARD FOR TEN YOUNG MISSES, from 8 to 12 years of age, to attend "Christ Church Seminary, Hudson," may be obtained, with a lady who has had experience as Matron, and with whom, resides one of the teachers of the school.

TERMS—Thirty-five Dollars, in advance, per quarter of twelve weeks. This charge will include board and washing, tuition at school, and seat in church—the children bringing their napkins and rings, spoons and forks. The character and location of the school, where the English and Mathematical branches, and the Latin, are taught by several competent instructors, with the attention the children, when out of school, will receive from those with whom they are instructed, offer unusual inducement to parents. The school is daily visited by the Rector of the Parish.

Reference may be made to the Rev T H Tuttle, Hudson; or Cyrus Curtiss, Esq, 111 Water-st, New-York.
May 18—tf

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes. Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure and unadulterated*. *We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent. The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

HOLBROOK & CO.,
Ap 27, '50—6m — 214 Broadway.

EPISCOPAL ACADEMY OF CONN.

THE next Term of this Institution will commence on the last Thursday in April, and continue 14 weeks. Every branch is taught, requisite to prepare young men for any class in College, and for the active pursuits in life. Pupils will be received into the family of the first Assistant, the Rev. Willard Bryant, at an expense of $55 per term, including every thing except Books, Stationery, and Modern Languages.

The Modern Languages are taught by a competent Professor, at $7, each per term. Bills payable, in all cases, in advance.

Application may be made to the Principal,
S. B. PADDOCK.
Cheshire, Conn. March, 1850.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf — No. 120 Bleecker st., cor. Wooster st.

CHURCH SCHOOL for Boys, to be conducted under the general supervision and advice of the Rev. Samuel Seabury D.D. First term commences May 9, 1850. Circulars are now ready, and can be obtained at 125 West 13th St., and of WM. B Stoughton at the School Rooms, 190 West 19th St 3d house from Eighth avenue.
New York, April 27 1850. tf.

A LADY whose course of instruction comprises English, singing and Drawing, wishes to form an engagement as visiting teacher, also, to board in a family where her instructions would be deemed an equivalent, References exchanged. Address X Z office of the Churchman.
April 20—2t, $

A GRADUATE of Cambridge University, (Eng.) and a communicant in the Church, having experience in teaching, seeks a situation either as Tutor in a private family, or assistant in a school, in classical and English studies; refers to Prof. M'Vickar, 8 Col. College.
June 1. tt

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent. per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent. thereof may be paid in cash, and a note, with interest at six per cent. given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets, explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.
PLINY FREEMAN, Actuary.
MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St. Mark's Place.

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Alfred Freeman, M.D.,	Cyrus Curtiss,
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Henry A. Nelson,	Daniel S. Miller,
Samuel C. Paxson,	Isaac C. Cendall,
Jonathan K. Herrick,	John C. Beach,
William Coxe Dusenberry,	Pliny Freeman,
Jan. 29, '49,—tf	William Barton.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. *A Million of Dollars* securely invested in Bonds and Mortgages on real estate in this city and Brooklyn, and Stocks of the State and City of New York, and U. S. Government.

ALL THE PROFITS ARE DIVIDED AMONG THE INSURED.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Persons may effect insurance on their own lives, and on the lives of others. A married woman can insure the life of her husband, the benefits of which are secured by law for the exclusive use of herself, or of her children.

Clergymen and all others dependent upon salaries or their daily earnings are specially invited to avail themselves of a resource whereby their surviving families may be secured from the evils of penury.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

TRUSTEES.

Joseph B. Collins,	David C. Colden,
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JOSEPH B. COLLINS, President.
ISAAC ABBATT, Secretary.
CHAS. GILL, Actuary.
MINTURN POST. M.D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
JOS. BLUNT, Solicitor. — 501 Broadway.
August 18—tf

STATEMENT OF THE

"Mutual Benefit Life Insurance Co."

NEWARK, N. J.—On the First Day of January, 1850

OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,	6262	
" " during the year 1849,	1509	
		7771
Deduct Policies expired and cancelled from May 1st, 1845, to date		2398
Policies in force January 1st, 1850,		5373
Balance January 1st, 1849,	$673,360 52	
Deduct for losses then unpaid,	29,500	
		$643,860 52
Nett premiums received during the year 1849,	$454,406 26	
Interest " " " "	43,611 95	
Total receipts in 1849,	$498,018 21	
Losses paid $157,900 00		
Expenses, being charges on the business 16,573 63		
Paid for purchased policies and for commissions 27,570 89		
Physicians, fees 3,246 96		
Interest paid on Scrip 592 29		
	$205 883 77	$292,134 44
Nett Balance		$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death.

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, ACTUARY

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Seth Low,
Charles S. Macknett,	Edward Anthony,
Lewis C. Grover,	Andrew S. Snelling,
Thomas B. Segur,	Randall H Greene,
Henry McFarlan,	Joel W. Condit,
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ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President,
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JOS. L LORD, Agent, New York.
JOSEPH B. JACKSON, M. D., Med. Examiner, Newark.
JAMES STEWART, M. D., Med. Examiner, New York.

MEDICAL BOARD OF CONSULTATION.

Valentine Mott, M.D.; Jer. Van Rensselaer, M.D.

†In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4, 1850 tf.

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, peals of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying instruments on hand.

ANDREW MENEELY.
West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

THE CHURCHMAN is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S. Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. I. F. Redfield, LL.D., Hon Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance - - $3.
" " 2d & 3d volumes, in advance - - $5.
" " 1st, 2d, & 3d volumes - - - - $8.
To Missionaries of the Church,
Foreign, Domestic, or Diocesan, paying in advance at office of publication - - - - - - - - - - $2.

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.
New Haven, January 1, 1850.
ANER BRADLEY, AGENT, *at Stanford and Swords'*,
6m $ — 137 Broadway, New York.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for the whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty-five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,	A. H. Pomroy,
William D. Eaton,	Henry Keney,
Chester Adams,	M. A. Tuttle,
George D. Jewett,	Elisha Colt,
Charles Boswell,	A. W. Butler,
Henry Perkins,	A. E. Burr,
William Mather,	Newton Case,
George H. Olmsted,	William N. Matson.
William T. Hooker,	

OFFICERS.

JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st. (6 Jauncey Court.)
Hartford, March 30, 1850. — H. L. MILLER, Sec'y.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely): "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 6, 1850—tf

GREAT AGRICULTURAL WORK!

THE FARMER'S GUIDE to Scientific and Practical Agriculture. By Henry Stephens, F.R.S.E., Author of the "Book of the Farm," Editor of the "Quarterly Journal of Agriculture," &c. &c., assisted by John P. Norton, A. M., Prof. of Scientific Agriculture in Yale College, New Haven, Author of Agricultural Prize Essays, &c., &c.

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best modes of ploughing, planting, haying, harvesting, &c., the various domestic animals in their highest perfection; in short, the *pictorial* feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is divided into four departments, distinguished by the four seasons of the year, commencing with Winter, and Prof. Norton's notes will be published as an appendix to each part.

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